















A JOURNEY  
TO  
EGYPT AND THE HOLY LAND,  
IN 1869-1870.





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# A JOURNEY

TO

## EGYPT AND THE HOLY LAND,

IN 1869-1870.

BY

HENRY M. HARMAN, D.D.,

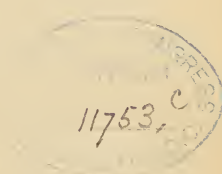
PROFESSOR OF ANCIENT LANGUAGES AND LITERATURE IN DICKINSON COLLEGE, CARLISLE, PA.

“Semper ego auditor tantum?”

PHILADELPHIA:

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TO THE  
REV. JAMES A. McCAULEY, D.D.,

OF THE BALTIMORE ANNUAL CONFERENCE OF THE METHODIST  
EPISCOPAL CHURCH,

(AND NOW PRESIDENT OF DICKINSON COLLEGE,)

AS A TOKEN OF THE HIGH APPRECIATION OF HIS CHRISTIAN CHAR-  
ACTER, INTELLECTUAL CULTURE, MINISTERIAL ABILITY AND  
FIDELITY, AND OF AN UNINTERRUPTED FRIENDSHIP,  
BEGUN IN COLLEGE DAYS,

THIS VOLUME IS INSCRIBED

BY THE AUTHOR.





## PREFACE.

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IN offering to the public a volume of travels extending over countries often visited and described, a few words of explanation may be necessary. For it may be asked, Why publish such a book? Our answer is, To meet the wishes of numerous friends, and also to contribute something to the knowledge of the sacred and classical lands within a compass that may be easily read; perhaps moved too by something of the spirit of Juvenal, "Shall I be forever a hearer only?"\*

I had for years cherished an intense desire to visit Europe, and especially Palestine, consecrated by the presence and labors of the Prophets, of Christ, and of his Apostles. Without visiting Europe and the Orient, I felt that my education was incomplete,—that there was a vacuum that must be filled up.

Through the kindness of the Hon. J. A. J. Creswell, Postmaster-General, I procured letters from the Hon. Secretary of State to the Consul-General of Egypt, the Consul of Jerusalem, and our Minister at Constantinople, Hon. Edward Joy Morris.

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\* Sat., Lib. i.

At London I purchased a reconnaissance compass, and at Rome a tape-line, to take measurements of the most important objects. I also kept a journal; I have combined with personal narrative and a description of the most important places visited historical notices, accompanied, in many instances, with extracts from the ancient writers.

In my description of Palestine and the region of Suez I have noticed especially whatever would illustrate Holy Scripture. I have furnished, I think, some good reasons for identifying Cana of Galilee with Kefr Kenna, five miles northeast of Nazareth, instead of locating it with Dr. Robinson, eleven miles north of Nazareth. At Athens I measured the Pnyx and Bema, and corrected the errors in Smith's Dictionaries.

I have endeavored to give a faithful narrative, and in no case have I drawn upon the imagination for my facts.

The extracts from the ancient Greek writers are made from the text of the originals, except those from Josephus, in which for the most part I have followed Whiston's translation.

I omitted to state, in giving the bearing of objects at Athens, that the magnetic variation in 1869-70 was  $8\frac{1}{4}^{\circ}$  west at that city.

# CONTENTS.

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## CHAPTER I.

PAGE

From New York to Liverpool.—Chester.—London.—Westminster Abbey.—The Tower.—British Museum.—City Road Chapel.—Wesley's Tomb.—Bunhill Cemetery.—Spurgeon.—Departure for Paris.—A Description of the French Capital.—Departure for Marseilles; its delightful Climate, and interesting Objects.—Toulon.—Nice.—Arrival in Spezzia.—Pisa; its Leaning Tower and Cathedral.—Leghorn.—Florence.—The Tower of Galileo; his Telescopes, etc.—Dante's House.—Journey to Rome . . . 13

## CHAPTER II.

Arrival in Rome.—A Description of the Pantheon.—The Seven Hills of Rome.—The Colosseum.—The Arch of Titus.—The Forum.—The Mamertine Prisons.—Cloaca Maxima.—The Wall and Mound of Servius Tullius.—St. John in Lateran.—Holy Stairs.—St. Peter's.—The Basilica of St. Paul.—A Visit to Tusculum.—Departure from Rome.—Arrival in Naples.—A Visit to Pompeii.—Ascent of Vesuvius.—Museum of Naples.—Embarkation for Alexandria.—Scylla and Charybdis.—Messina.—Mediterranean Sea . . . . . 45

## CHAPTER III.

Arrival in Egypt.—Strange Sights in Alexandria.—Pompey's Pillar.—Cleopatra's Needle.—The Copts.—Pasha's Palace.—The History of Alexandria: its present Condition and Prospects.—Departure by Rail for Cairo.—The Branches of the Nile.—Land of Goshen.—Products of Egypt; its Irrigation.—First Sight of the Pyramids.—Arrival in Cairo.—A Visit to the Citadel and Mosque of Mohammed Ali.—To the Banker's.—The Narrow Streets of Cairo; its Donkeys.—A Visit to the Pyramids; a

Description of them.—The Sphinx.—A Visit to Heliopolis; a Description of the Ancient City.—A Visit to the Ruins of Memphis.—Apis Cemetery.—Departure for the Red Sea . . . .	PAGE 68
--	------------

## CHAPTER IV.

Red Sea.—“Wilderness.”—The Mirage.—A Visit to the “Wells of Moses.”—Expedition to the Southern Extremity of Ghebel Attaka.—The Recession of the Red Sea.—The Passage of the Israelites.—A Critical Discussion of the Place of Passage.—Departure for Ismailia.—The Suez Canal.—Port Said.—Difficulty with a Frenchwoman.—From Port Said to Joppa.—First sight of Palestine.—Landing at Joppa.—A Description of Joppa.—Departure for Jerusalem.—Ramleh.—Incidents by the Way.—Arrival in the Holy City . . . . .	102
---	-----

## CHAPTER V.

A Visit to the Mosques of Omar and El-Aksah.—The Remains of Solomon’s Temple.—Rachel’s Sepulchre.—Bethlehem.—Mount of Olives.—Bethany.—A Walk around Jerusalem.—The Upper and Lower Pools of Gihon.—En-rogel.—The Pool of Siloam.—A Visit to the Tombs of the Kings and Judges.—Departure for Hebron.—The Pools of Solomon.—Arrival in Hebron.—The Burial-Places of the Patriarchs.—From Hebron to Bethlehem.—Aqueduct from Solomon’s Pools.—From Bethlehem through the Desert of Judea to Mar Saba.—From Mar Saba to the Dead Sea.—The Jordan.—New Jericho.—Old Jericho.—The Howling of the Jackals.—Return to Jerusalem.—Religious Services on Mount Zion.—The Garden of Gethsemane . . . .	123
---	-----

## CHAPTER VI.

A DESCRIPTION OF JERUSALEM.—Its Situation.—Its Valleys.—Its surrounding Hills.—Its Ancient Walls.—Its Modern Gates.—A Description of the Modern City.—Church of the Holy Sepulchre not the true site of our Lord’s Tomb.—Ancient History of Jerusalem.—Josephus’s Description of the Temple.—The Capture of the City and Temple by Titus.—Christ’s Prophecy of that Event.—The Subsequent History of the Holy City.—Its Capture by Godfrey of Bouillon, etc . . . . .	149
---	-----



## CHAPTER VII.

PAGE

Departure for Nablûs.—Scopus.—Bethel.—Groves of Fig-trees —  
 Arrival in Sinjil.—An Unpleasant Night.—A Visit to Shiloh.—  
 Arrival in Nablûs.—Samaritan Worship.—A Visit to Jacob's  
 Well.—Ascent of Mount Gerizim.—Interview with the High-  
 Priest of the Samaritans; he says he expects a Messiah; his  
 views on other subjects; he thinks that he alone of all men is  
 right.—From Nablûs to the Ruins of Samaria.—Jenin.—Moun-  
 tains of Gilboa, Zerin (Jezreel).—The Valley of Jezreel.—The  
 Great Plain of Esdraelon.—The Brook Kishon.—Arrival in  
 Nazareth; the beauty of the town; the magnificent scenery in  
 its vicinity.—Mount Tabor.—Arrival at Tiberias . . . . . 174

## CHAPTER VIII.

A Description of Tiberias and the Sea of Galilee.—Tiberias once  
 famous as a School of Jewish learning: Mishna and Talmud of  
 Jerusalem composed there.—From Tiberias to Nazareth.—Kefr  
 Kenna the true "Cana of Galilee."—Departure from Nazareth.  
 —Difficulty with a Donkey-driver.—Crossing of the Kishon.—  
 Elijah's Sacrifice.—Arrival on Mount Carmel.—A Description  
 of Palestine.—From Caïpha to Beirût.—Damascus; a Descrip-  
 tion of its Location, and History of the City.—From Damascus  
 to Zebedany.—To Baalbec.—The Ruins of the Temples of the  
 Sun.—The Great Stone in the Quarry.—From Baalbec to Stura.  
 —Return to Beirût . . . . . 202

## CHAPTER IX.

A Visit to the Sculptures at Dog River.—A Description of them.—  
 Adventure in returning.—Departure for Constantinople.—The  
 Steamer touches at Tripoli, Alexandretta, Mersina.—Passes near  
 Rhodes, Cos, Patmos.—Arrival in Smyrna.—Description of  
 Smyrna.—The Steamer passes near Lesbos.—Between Tenedos  
 and the Plains of Troy.—The Entrance into the Hellespont.—  
 Snow-storm.—Arrival in Constantinople.—Hon. Edward Joy  
 Morris.—The Mosque of St. Sophia.—Dr. Long.—A Description  
 of Constantinople.—A Trip up the Bosphorus.—The History of  
 Constantinople.—Reflections on the Turkish Empire.—Stanley  
 declares his intention to search for Dr. Livingstone . . . . . 235

## CHAPTER X.

	PAGE
From Constantinople to Syra.—Arrival in the Piræus, Athens.— Impressions made in entering it.—The Temple of Olympian Zeus.—Ilissus.—Stadium.—Lycabettus.—Pentelicus.—Plain of Marathon.—A Visit to Eleusis.—Acropolis.—The Parthenon.— Theatre of Bacchus.—Areopagus.—Paul's Preaching there.— The Bema and Pnyx.—The History of Athens.—Departure for Corfu.—The Isthmus of Corinth.—Incidents of the Voyage.— Arrival in Corfu.—From Corfu to Brindisi.—From Brindisi to Bologna.—Arrival in Venice.—Description of Venice and its History . . . . .	268

## CHAPTER XI.

From Venice to Milan.—The Cathedral of Milan.—The Church of St. Ambrose.—The Last Supper, by Leonardo da Vinci.— Crossing the Alps.—Arrival in Geneva.—Lausanne.—Berne.— Basel.—Frankfort.—Dr. Hurst.—Visit to Eisenach.—Weimar. —Leipzig.—Halle.—A Description of Tholuck.—Berlin.—The Grave of Neander.—Potsdam.—Dresden.—Intelligence of the Death of Dr. McClintock.—Heidelberg.—Voyage on the Rhine from Mayence to Cologne.—A Visit to Brussels and Antwerp.— Arrival in England.—A Visit to Scotland.—From Liverpool to New York . . . . .	300
--	-----

# A JOURNEY TO EGYPT AND THE HOLY LAND.

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## CHAPTER I.

From New York to Liverpool.—Chester.—London.—Westminster Abbey.—The Tower.—British Museum.—City Road Chapel.—Wesley's Tomb.—Bunhill Cemetery.—Spurgeon.—Departure for Paris.—A Description of the French Capital.—Departure for Marseilles; its delightful Climate, and interesting Objects.—Toulon.—Nice.—Arrival in Spezzia.—Pisa; its Leaning Tower and Cathedral.—Leghorn.—Florence.—The Tower of Galileo; his Telescopes, etc.—Dante's House.—Journey to Rome.

It was on the afternoon of Monday, October 4, 1869, that I took leave of my mother in Anne Arundel County, Maryland, for New York, there to embark for Europe. I expected to reach the city at six o'clock, next morning; but on account of a freshet that had occurred, I did not arrive until after two o'clock P.M., which frustrated some of my arrangements. In the afternoon I made a visit to Drew Theological Seminary, to see Dr. McClintock, and to obtain from him some letters of introduction to gentlemen in Europe. I was sorry to find that he was necessarily away from home, but he had kindly left me several letters of introduction.

The following day, Wednesday, October 6, at half-past three o'clock P.M., I left New York in the steamship Nebraska, 3392 tons burden, of the Williams & Guion line, commanded by Captain Guard. We soon lost sight of New York with its crowded shipping, and passed beyond the Hook into the wide Atlantic. Shortly after dark, the pilot with three ladies left the ship. The sky was perfectly clear. The moon, about three days old, and Venus, were in the western sky, and everything wore a delightful aspect.

We had an English Episcopal clergyman aboard, who had spent some weeks in the United States, and had formed rather a poor opinion of the Americans from what he had seen in New York and Chicago. I told him these cities do not furnish a fair specimen of American morals. Some New York sharpers had attempted a confidence game upon him when the ship was about to start. The profanity of the Americans especially shocked him.

*October 7.* The day was clear and calm. At 10 A.M. the temperature of the open air was  $55^{\circ}$ , water  $58^{\circ}$ . At 2 P.M., water  $58^{\circ}$ , air  $55\frac{1}{2}^{\circ}$ . At 5 P.M., water  $60^{\circ}$ , air  $50\frac{1}{2}^{\circ}$ .

*Oct. 8.* The day was again clear and calm. Passed several vessels; among them, the Idaho. At 5.45 A.M., water  $65^{\circ}$ , air  $56^{\circ}$ . 1 P.M., water  $60^{\circ}$ , air  $56^{\circ}$ . Clouds in the horizon prevented me from seeing the sun rise, but I saw it set in a horizon perfectly clear, and what a beautiful sight it was!

*Oct. 9.* Saw a beautiful sunrise this morning. The day was clear and calm. At sunrise, air  $56^{\circ}$ , water  $56^{\circ}$ . At noon, air  $66^{\circ}$ , water  $58^{\circ}$ .

To-day I made the acquaintance of Prof. Tyler, of



Amherst, and his wife, and of Mr. Hewitt; also that of Mr. Neill, United States Consul in Dublin.

*Oct. 10.* Sunday. The day was clear till noon, when it became cloudy, and continued so for the rest of the day. In the morning, a minister of the English Church, whom I have already introduced, read the Episcopal service, and preached from Matt. xi. 28 a good and plain sermon.

*Oct. 11.* To-day I was quite sea-sick in my berth, and missed the sight of a fine school of forty or fifty whales. Last evening we got over the Banks of Newfoundland, having crossed the middle, where the width is two hundred and eighty miles. The weather was fine to-day. At 8 A.M., air  $45^{\circ}$ , water  $46\frac{1}{2}^{\circ}$ . At 4 P.M., air  $50^{\circ}$ , water  $46^{\circ}$ .

*Oct. 12.* At 10 A.M., air  $50\frac{1}{2}^{\circ}$ , water  $48^{\circ}$ . To-day I was but little sick.

*Oct. 13.* Yesterday, the sun set clear, but to-day it has been cloudy, and the wind from the northeast. Passed a steamer and a sailing vessel.

*Oct. 14.* To-day it has been cloudy. Saw no vessel. At 4 P.M., air  $50\frac{1}{2}^{\circ}$ , water  $54^{\circ}$ .

*Oct. 18.* Friday last (15th) we had a favorable wind from the northeast. At 11 A.M., air  $53\frac{1}{2}^{\circ}$ , water  $56^{\circ}$ . On Friday night we experienced a gale, which carried off the foretop sail. Next day the sea was high and rough: the ship rolled greatly. The spectacle of the raging sea and the numerous whitecaps was sublime. We could scarcely call it, with Æschylus, the "numberless smiles of ocean." Saturday night was one of the most unpleasant nights that I ever spent. The ship rolled from side to side, and the noise of the machinery, and the clattering of the various articles in the ship,

made it impossible to sleep. At dinner, we had the sliding of the plates backwards and forwards, the swinging of the castors, the overturning of the sauce, the witty remarks and the laughter of the passengers. On Sunday the sea became calmer, and the wind still more favorable. At about half-past ten, the minister before named read the Episcopal service and a written sermon. The ladies were generally sick from the roughness of the sea.

Monday morning I arose about sunrise, and saw not far ahead Fast Net light-house, on a rock about seven miles from the land, and in the distance the Irish coast. Soon after Cape Clear was pointed out to me, and also Mizzen Head. The Irish coast is high, bold, and rocky, and abounds in excellent harbors. The whole of the forenoon we coasted along within a half-mile or a mile of Ireland, and had several squalls of rain. Later in the day the rocks disappeared, and we saw the sloping lands laid out in rectangular farms, separated by stone fences or green hedges. What especially attracted our attention was the greenness of Ireland, its splendid grass. Rightly has the island been called "green Erin." About noon we reached the harbor of Queens-town. This is a small, recent town, situated on a good harbor, about seven miles south of Cork. Here we landed about thirty steerage passengers, and here Mr. Neill left us for Dublin. Numerous gulls followed our ship. The passengers seemed delighted with the sight of land, and even those who lived on the sea rejoiced to see the land, their native element. At 9½ A.M. the water was 52°, and at 10½ A.M. the air was 51°.

In the night we encountered, at the entrance of St.

George's Channel and in the Irish Sea, a heavy gale. The ship made but little progress, labored, toiled, and pitched, making the night a most unpleasant and sleepless one.

In the morning (Tuesday) the gale still continued, and the coal was growing short, and navigation becoming dangerous. It was not very soothing to hear the captain cry out to a subordinate officer, when we were not far from the rocks, "Are you going ashore?" About noon, to escape the dangers of the gale and to take in coal, we put into Holy Head Cove, behind the Breakwater, which relieved our apprehensions.

At 1.40 next morning (Wednesday) we left the Cove, our ship moving off very pleasantly, and we had a fine passage to Liverpool, which we reached before ten o'clock A.M., Wednesday, October 20. An hour or two later we entered the dock. We had been detained at the bar of the Mersey River about half an hour, till the tide rose, which here reaches the height of thirty or thirty-two feet above low-water mark. It was the fourteenth day since we left New York.

Life upon the sea after a few days becomes very monotonous. The provisions grow stale, and the nausea produced by the sea takes away the appetite. One turns sick at the sight of so much grease. We had breakfast about half-past eight o'clock, lunch at eleven o'clock A.M., dinner at four o'clock, and tea about eight o'clock P.M., during the voyage. We were glad to get fresh provisions from the land.

The docks of Liverpool are most magnificent, being built of granite. Through entrances in these stone piers ships pass at high water into the places cut for them. The gates are then shut down to prevent the

egress of the water. These docks extend along the Mersey for miles.

In coming up the Irish Sea to Liverpool, we had in view the mountains of Wales. The summits of a part of them were covered with snow.

On landing, our baggage was examined by the custom-house officers. We tarried in Liverpool a few hours, and then left for Chester. One thing in Liverpool especially attracted my attention, the number of liquor stores. We reached Chester by rail, a little before night, and stopped at the Grosvenor Hotel, where we had excellent accommodations. The day had been drizzly: characteristic of England.

The town of Chester was colonized by the Romans, A.D. 61; they surrounded it with a wall, some portions of which are remaining, on which the present wall is built. The wall is principally of red sandstone, is about two miles in circumference, and in some places fifteen or twenty feet high.

This wall affords a very pleasant walk, and, on the morning after our arrival, Prof. Tyler and his wife and myself took a walk around the top of the whole length of the wall before breakfast. A considerable portion of the town now stands outside of the wall. The river Dee flows around the south and the west of the town; it is very likely that the Romans selected this site to have the river both as a defense and a supply of water. In the southwest corner of the town, within the wall, is a large grass-plot, where it is said the Roman soldiers used to drill. The Roman garrison was withdrawn A.D. 476. The name of the town is derived from *castra*, a *camp*. Numerous Roman remains, including coins, have been found in

the city. We were especially interested in some rows of curious old buildings, the lower parts of which were built by Romans or Saxons. Here there is a very old cathedral which contains some curiosities; among others, a Latin MS. of the Bible, seven hundred and fifty years old, and a tattered banner, borne by a British regiment at the battle of Bunker Hill. After breakfast, we took a carriage for Eaton Hall, the residence of the Marquis of Westminster. The hall itself was closed, the marquis being away at another country-seat. We obtained a pass from the agent of the marquis to visit the grounds. The Hall is not far from the river Dee, to which the yard east of the building extends.

We passed over these grounds, and beheld, with indescribable delight, gardens of fruit and ornamental trees, including the cedar of Lebanon, collected from the four quarters of the world; hot-houses, in which were growing luxuriantly pineapples, grapes, and flowers,—all of which beggar description.

The estate contains sixty-four square miles,—too much land for one man. The estate has a deer park, in which were four or five hundred of these branching-horned animals, of which some were white. We saw a large number of them, and heard the loud clash of their horns while butting each other in battle. We saw also pheasants and red squirrels. The fish-ponds we did not visit.

Our coach driver gave us some specimens of strong English. Asking him the name of a tree, he replied, "a hoke" (an oak), and inquiring about the name of another, he answered, "a hash" (ash). We observed on the estate a remnant of paganism, in the form of

a stone altar with the Latin inscription: *Fontibus et Nymphis, XX. Leg.* "To the Fountains and Nymphs, by the 20th Legion."

We returned to Chester from this magnificent estate, one of the most splendid in England, and took cars for London, which we reached about seven o'clock P.M. We passed through Shrewsbury, Warwick, and Oxford. We had a fine view of a part of Wales on the right. The whole country is a well-cultivated garden; a great deal of land is set in grass, beets, and turnips; we saw no waste land. We observed great numbers of sheep, and a considerable number of cattle. The beef and mutton of England are most excellent.

In the vicinity of Birmingham we saw many coal mines, and for miles manufacturing establishments, which gave a hazy appearance to the atmosphere.

My first day in London was spent in Trafalgar Square,—where are monuments to Lord Nelson, George IV., Napier, and Havelock,—at Westminster Abbey, the queen's stables, and at Quaritch's famous book-store. Westminster Abbey, with its tombs of kings, philosophers, poets, and divines, is deeply interesting. The queen's stables contained between seventy and eighty horses, all bays, with the exception of seven cream-colored ones, six of which are harnessed to the splendid state-carriage of Queen Victoria to carry her majesty to Parliament.

Lord Nelson's monument, in Trafalgar Square, is a lofty, fluted column, on the top of which is a statue of Nelson; at each corner of the square base on which the monument stands is a bronze lion about twenty-one feet long and seven feet high, in a recumbent



posture. In this square stands also a bronze statue of Sir H. Havelock, with the inscription :

To Major-General Sir Henry Havelock, K.C.B.,  
And his brave companions in arms, during the campaign in India,  
1857.

"Soldiers! Your labors, your privations, your sufferings, and your valor, will not be forgotten by a grateful country.

H. HAVELOCK."

A good-looking, noble, regular face, whiskered, chin bare. His left hand rests upon the hilt of his sword.

Saturday I visited the British Houses of Parliament. They contain some fine statuary of the kings and queens of England, also two magnificent paintings of the death of Lord Nelson, and the battle of Waterloo. From the Parliament Houses I took boat to the Tower of London. Here I was in the room in which Raleigh slept. It has not a single window. The most interesting object in the Tower is the collection of armor worn by the knights of the sixteenth and seventeenth centuries. Figures of men in this armor, on horses, are arrayed in a long row. Some of the walls of the Tower are fourteen feet thick. The White Tower was built about eight hundred years ago, by William the Conqueror. A guide pointed out to us the various objects of interest.

Leaving the Tower, I visited St. Paul's Cathedral, a most magnificent building, the lower part of which is occupied principally with statues of distinguished men. Among these, I observed that of Dr. Samuel Johnson, and also that of Henry Hallam, a most impressive figure of a great man.

Sunday I went to the City Road Chapel, famous in the history of Methodism, and in which Mr. Wesley

City Road Chapel  
often preached. The church is about a hundred feet long, by fifty-six, built with galleries. It is pewed, but has no organ. The pulpit is simply a high box, standing out some distance from the wall. Here I heard an excellent sermon on faith. After service, I went into the cemetery in the rear of the church, which contains the remains of John Wesley, over which is erected a plain monument (of granite, I think) to Wesley, with the following inscription :

To the Memory of The Venerable JOHN WESLEY, A.M., Late Fellow of Lincoln College, Oxford. This Great Light arose (by the singular Providence of God) to enlighten these nations, and to revive, enforce, and defend the pure Apostolical Doctrines and Practices of the Primitive Church : Which he continued to do both by his writings and his labors for more than Half a Century : And, to his inexpressible joy, not only beheld their influence extending, and their efficacy witnessed in the hearts and lives of Many Thousands, As well in the Western World as in these Kingdoms, But also, far above any human power or expectation, lived to see Provision made by the singular grace of God for their Continuance and Establishment, To the Joy of future Generations. Reader, if thou art constrained to bless the Instrument, Give God the Glory.

After having languished a few days, He at length finished His course and His life together, Gloriously triumphing over Death, March 2d, An. Dom. 1791, in the eighty-eighth year of his age.

It is stated on the monument that it was erected A.D. 1791, but re-edified and enlarged in 1840, during the Centenary of Methodism.

In this vault are also the remains of Mrs. Martha Hall, Wesley's sister, who died July 19, 1791, aged eighty-five. Four other preachers are interred in the same vault. Adam Clarke, his wife, and eldest son, John Wesley Clarke, are buried in a vault next to that of Wesley.



Opposite the City Road Chapel is Bunhill Cemetery. Here lie the remains of John Bunyan, Isaac Watts, the mother of John Wesley, Daniel De Foe (the author of *Robinson Crusoe*), and others. On one side of Bunyan's monument, Christian is represented with a burden on his back; on the other side, he is seen looking at the cross.

Sunday night I went over Waterloo Bridge to South London, to hear the great preacher, Spurgeon. I obtained an excellent seat in the first gallery, not far from the speaker. His church, holding about seven thousand, was crowded to overflowing. He is a plain, practical, direct, forcible, and evangelical preacher. He does not content himself with glittering generalities, but enters into particulars. I understand his membership numbers four thousand. He has certainly done a great work. He is a portly, well-set, chunky man.

The church is of an elliptical form, very high, with three or four galleries, extending all the way round, arranged one above the other. Such a congregation as we had that night I never before saw assembled within-doors.

Next day I visited the British Museum; no admission fee was required. Here is the most wonderful collection of antiquities, geological remains, books, etc., to be found in the world. I saw the famous Alexandrian MS. of the Bible, nearly fourteen hundred years old; a copy of the Peshito-Syriac Testament, bearing date A.D. 468. The central library building contains about eight hundred thousand volumes.

Among the objects that especially attracted my attention in the Museum was a giraffe (lifeless), the top of whose head reached a height of about twenty feet

from the floor; an ostrich, the top of whose back reached a height of five feet; the legs of a dinornis, four or five feet long; the remains of an ichthyosaurus, about twenty-seven feet long; the skeleton of a gigantic Irish deer, about seven feet high; the skeleton of a megatherium, about twenty feet long, and seven feet high, from South America; tusks of a fossil elephant, about eight feet long; a skeleton of the mastodon Ohioticus, twenty-five feet long to the end of his horns; the Guadeloupe skeleton of a human being imbedded in lime; a representation of the conquest of Rameses II. over the Ethiopians (the Ethiopians are painted black; he drives his chariot over them, aiming at them an arrow from a drawn bow); two winged bulls, with human heads, from Khorsabad, eighteen feet long, three and a half feet wide, and about twelve feet high; two winged human-headed lions of smaller size; a lion covered with arrow-headed writing; Nebo, covered with the same writing; Esarhaddon; the head of Rameses II., of enormous size; Roman amphoræ or jars, of stone apparently, holding from five to eight gallons each; and bronze mirrors of the ancient Egyptians.

The following day I visited Sydenham, south of the Thames, to see the Crystal Palace. The statuary and the paintings were deeply interesting. There was a large statue of Sir Isaac Newton, holding in his left hand an elliptic figure, with lines drawn, demonstrating the law of gravitation. I saw but one figure of an American, a bust of Washington by Canova. It did not seem to be a striking likeness.

London is certainly the greatest city in the world in population, in wealth, and in enterprise; its population

is about three millions and a quarter. To attempt to give a picture of such a city would be useless. The thermometer stood at about 55°.

I confess I was well pleased with the English. There is an air of strength, stability, and manliness about them that I could not but admire. Nor are they deficient in politeness; there is an elegance in English gentlemen that is charming. 6

Prof. Tyler, of Amherst, his wife, and myself stopped at the same house in London: but now we were compelled to part: the Professor for Hamburg, and I for Paris. It was with reluctance that I left this eminent man and his excellent wife. Prof. Tyler's annotated editions of the Greek and Latin classical writers are models of excellence. His other writings are also of a high order; but his gentlemanly Christian character stands out above his eminent learning, making him a charming companion. I left on Tuesday, October 26, the London Bridge station, for the continent, by way of Dieppe; the fare, second class, was twenty-two shillings. I gave three shillings extra to obtain first-class accommodations on the boat, which we took at Newhaven to cross the Channel to Dieppe,—a distance of fifty-six miles,—which we reached half-past four o'clock next morning. It was cold and cloudy. We were right in the midst of the French, who were chattering their "*Parlez-vous.*" After getting some bread and coffee, I took cars for Paris at twenty minutes past six o'clock A.M. In the morning it began to snow, and before we reached Paris, at noon, the ground was covered. The train stopped for some time at Rouen. I asked a Frenchman whether it was usual to have snow so early; he replied, "*Non, non.*" "No, no."

At Paris, my baggage was examined, and a porter carried my trunk to a hotel in Rue St. Honoré, where I obtained a room for about three francs a day ; my meals I generally took at a magnificent restaurant, Duval's, in Rue Montesquieu. The charges were moderate, and the fare excellent, in this restaurant. I generally ate two meals a day. I was in Paris nine days, and it rained almost every day, and it was exceedingly disagreeable.

On reaching Paris, finding myself in the midst of a people speaking a foreign language, and the weather rainy and dismal, I felt deeply my isolation. But these feelings soon passed away, and never returned. I became accustomed to my separation from friends and acquaintances, and the strange and interesting objects around me so fully occupied my mind that there was no time left for melancholy. The day after my arrival in Paris I began my rambles, and the inspection of the most interesting objects.

Paris is situated on both sides of the river Seine, principally, however, on the north side. The river here runs from east to west, and is about one hundred and twenty or one hundred and thirty yards wide. The city is more than five miles in extent from north to south, and more than six from east to west. Its population is more than two millions. The town is very ancient, being mentioned by Julius Cæsar under the name of *Lutetia Parisiorum*, which in the course of time became *Parisii*, taking the name of the state. In the time of Cæsar, it was built on an island in the Seine. Paris is especially distinguished for its boulevards. A boulevard is a wide street with a row of trees planted on each side. The houses are generally

built of brown freestone; many of them are six stories high; generally, the windows have shutters. The streets are paved with stone. To describe the most interesting objects in Paris, let us begin with the Arch of Triumph, which stood on elevated ground in the west part of the city, on the Avenue des Champs Elysées. Going up this avenue from the east, on the right was a large figure of Fame blowing her trumpet, on the left a figure (Victory or the French people) putting a crown of laurel upon the head of Napoleon I. At the top of the arch, in front, were inscribed the names of the places where Napoleon fought his great battles, Arcoli, Rivoli, the Pyramids, Aboukir, etc.

Standing on this triumphal arch, and looking towards the east, you have the long Avenue des Champs Elysées; then the Champs Elysées, which we might call a park; next, the Place de la Concorde, with its fountains and statues, and in the centre an obelisk with Egyptian figures, brought from Luxor. This obelisk stands where stood, in the revolution of 1789, the guillotine especially devoted to the aristocracy. Still farther eastward you see a park of large trees, the garden of the Tuileries, and beyond that low, long, reddish-looking buildings, running north and south, the famous Tuileries, lately destroyed. Here the emperor resided when in town. Beyond the Tuileries, with their adjoining buildings, is the renowned Louvre, a kind of museum. Here I saw numberless magnificent paintings, in the examining of which I grew weary. Southeast from the Louvre, you have, on an island in the Seine, the magnificent church of Notre Dame, built in the twelfth century. Still

towards the southeast, the French Senate and the Museum of the Luxembourg, and a little beyond this the Pantheon, a building in the form of a church, with its dome rising over three hundred feet; from this dome I had a wide view of Paris. The inscription on the front, translated into English, is, "To Great Men their Country is Grateful." In this Pantheon—dedicated not to gods, but to men—I saw a statue of Voltaire, and near it a sepulchral monument with the inscription, "To the Manes of Voltaire, by the Academy." Tablets are erected to a considerable number of great men; but the inside of the edifice by no means corresponds to the expectation raised by the outside inscription. In the Pantheon is a remarkable echoing gallery, the powers of which I fully tested.

Not far from the Pantheon, on the south side of the Seine, on the Boulevard St. Michel, is the famous Hotel de Cluny,—not a hotel indeed, for the French call almost any kind of a public building a hotel,—the oldest building in Paris. A part of the edifice dates from the beginning of the fourth century, and bears every mark of antiquity. Here Julian the Apostate was proclaimed emperor by his troops, A.D. 360, and here some of the first kings of France resided. To this building of stone, arched overhead, a more modern edifice has been added, and the whole converted into a museum of art, in which are deposited paintings, bas-reliefs, relics, etc., of former generations.

It is by far the most interesting place in Paris. Close by the side of this old edifice is the famous institution of learning, the Sorbonne, the University of Paris. Who has not heard of the famous doctors of the Sorbonne? Recrossing the Seine, and going



about a mile towards the northeast, you have the locality of the Bastille, the political prison of France. Here stands a lofty column, with an inscription commemorating the destruction of the infamous prison, and inscribed: "To the glory of the French citizens who combined and fought for the defense of the public liberties during the memorable days of July, 27, 28, 29, 1830." Not far from this monument is the Place Vendôme, where stood, until the Communist outbreak, a lofty column made of cannon captured by Napoleon. In the eastern part of the city stands the famous Hotel de Ville, or City Hall.

But let us come back to the Triumphal Arch of Napoleon. Here boulevards from various directions centre. Looking towards the southeast, you see the Palace of Industry, and near it a round building, in which is a panorama of the battle of Solferino, on the grandest scale. Ascending this building, I saw the battle going on all around,—the most magnificent work of art I ever saw.

Cast your eyes farther southeast, and you see a building with gilded dome, the Hotel des Invalides, under whose dome rest the remains of the great Napoleon, in a circular *caveau*, twenty feet deep perhaps, and forty or fifty wide. In the centre is a huge, brown marble coffin. Around the inside of the *caveau* stand statues. The tomb contains no inscription, but on the floor of the *caveau*, around the pedestal on which the coffin rests, are inscribed the names of Austerlitz, Rivoli, Jena, Moscow, Wagram, etc. It is certainly the grandest thing of the kind I ever beheld. These remains of Napoleon were brought from St. Helena, and deposited here one cold day in December,

1840, on which, I was told, six hundred thousand of the military were under arms.

When a stranger visits Paris, and sees the magnificent churches it contains, he can readily believe that he is in a Christian city. But Sunday greatly dispels this impression. There are men engaged in building a house; here is one hauling; yonder is a man with a handcart, while another is lugging a large quantity of clothes, for a customer perhaps.

Indifference to religion seems to characterize the mass of the people in Paris. There is, of course, a considerable number of downright infidels, but apathy seems to be the prevailing state of the Paris mind. But few men go to church; that they regard as a female accomplishment, but unnecessary for themselves.

It is evident that the French mind has not yet recovered from the terrible revolution of 1789. The corruptions of the Roman Catholic Church, and the tyranny and oppression exercised over the French by their rulers, and the writings of Rousseau and Voltaire, prepared the way for the terrible revolution that followed.

The mass of the French of the capital having but little faith in Roman Catholicism, and being unwilling to embrace Protestantism, they fly from superstition to infidelity, overleaping truth, that lies in the middle. But infidelity cannot satisfy the longings of the human soul after God and immortality, and the void left by infidelity must be filled up with something else,—with spiritualism, for example, for I learn that there are many of that creed in Paris.

The contrast between France and England in respect



to the effect of infidel writings, is remarkable. The French were carried away by Rousseau and Voltaire, while the English deists of the last century produced no lasting effect upon the common sense of the English mind. But it must be remembered that Butler, Leland, and Paley were Protestants, and addressed a Protestant community; and Lecky, in his "*History of Rationalism*," remarks that no set of men were ever more completely defeated than the English deists. Had the mass of the French been Protestants, the wit of Voltaire might have been comparatively harmless,—rather, there would have been but little place for it.

What France especially needs is evangelical Christianity. Various efforts are now made to evangelize Paris, but by no means commensurate with the wants of the people. The Americans have a chapel and Protestant worship in the city, the English Wesleyans have also various services there, but the whole combined Protestant influence is not great.

The Parisians pay great attention to holidays or fête-days; All-Saints' Day the Champs Elysées was thronged with promenaders.

From Paris I made an excursion to Versailles, a distance of eighteen miles, to see its grand paintings. Here I saw splendid pictures illustrating the history of France and the exploits of the Crusaders. One of the paintings represents the procession of the Christians around Jerusalem. We observed also a fine, large picture of Godfrey of Bouillon, the leader of the first crusade. He is on horseback, and holds in his right hand a sword, and in his left a flag containing a red cross.

We also saw a large likeness of Peter the Hermit,

and a scene representing the preaching of the second crusade. Whatever may be said of the fanaticism of these crusaders, their expedition was not more fanatical than some expeditions in modern times. It was a great idea also to rescue the places consecrated by the presence of Christ from the hands of the infidels.

Here, among paintings of a more secular character, we observed one representing the retreat of the French from Moscow, and another their entrance into Mexico, —but no painting representing their leaving it did I see.

The Sunday I was in Paris I attended service in the morning at the Wesleyan chapel, 4 Rue Roquepine, and heard an excellent sermon from Rev. Mr. Perks, one of the English Wesleyan missionary secretaries, an accomplished man. I met also with Rev. Mr. Richards, accompanied by his wife, on his way to his missionary field in Calcutta. I dined with these gentlemen at Rev. Mr. Gibson's, the located Wesleyan minister, on Sunday. In the afternoon I attended service at the American Chapel, where I heard Dr. Robinson preach a capital sermon.

Rev. Mr. Gibson treated me kindly, which was to be attributed in great measure to a letter of introduction I handed him from Dr. McClintock.

I preached for him in his chapel at night. One afternoon during the week he took me with him to preach for him at Chantilly, about twenty-five miles from Paris, where the great Prince of Condé once resided. His chateau was torn down during the Revolution of 1789. My abode in Paris was made far more pleasant to me through the presence and attentions of Mr. Gibson than it otherwise would have been; and it is but just

to this Christian scholarly minister that I make this statement.

On Friday night, November 5, quarter to eleven, I took second-class cars for Marseilles, a distance of five hundred and thirty-six miles. The fare was about seventy-two francs, something less than fourteen dollars. I had my baggage registered, for which I paid about a franc. We passed through Dijon, and along the Saône, the Arar river of Julius Cæsar, which he describes as flowing so sluggishly that with the eyes it is impossible to judge in what direction it runs. That is its appearance now, which was confirmed to me by two Frenchmen, one of whom lived near the river.

South of Dijon I saw numerous vineyards; grapes ripen here in September. I observed persons gathering up poles to which the vines had been attached. The houses in the South of France are covered with tiles. We stopped at Lyons about one hour and three-quarters. This city is celebrated for its silk manufactures; but to me it was especially interesting, because the distinguished Christian writer, Irenæus, was bishop here from A.D. 177 till 202. I saw the church named after him. It is said that he was buried in the town. I started for the church and tomb, but turned back for fear I should not have time. A fort in the town also bears his name. This city has a larger population than Baltimore.

At Lyons, we crossed the river Rhone, and passed through Avignon, once the residence of popes, and reached Marseilles about twenty minutes past four Sunday morning. After breakfast, I walked out to see the city. What a change from Paris, where it

rained almost every day, and it was nearly always cloudy or hazy! The day was very clear, the temperature mild, and the air balmy, making life itself a luxury. I went into a Catholic church in the Rue Noailles; the attendants, both men and women, seemed devotional. The men attend church here better than in Paris.

I next took a walk to the Zoological Gardens, on the high grounds above the city; there I saw, among other animals, two large giraffes and an Indian elephant. In the museum I observed several fine paintings: one representing the Jews taking up stones to throw at our Saviour. Near the Saviour is the open book that He has just read and laid aside. The high-priest, with a fillet around his head,—on which is inscribed in Hebrew characters the name Jehovah,—looks significantly at the Jews and points to Christ. Our Saviour looks calm and majestic. The painting is large, and one of the finest and most expressive that I have ever seen.

At the entrance of the museum are two large paintings, one representing the founding of the city by the Phocæans, 600 B.C., the other, Marseilles, as the port of trade with the East, where the men of the Orient mingle with those of the Occident. In the afternoon I walked up the high bluff, between Marseilles and the Mediterranean (or rather Gulf of Lyons), on which is built the church of Notre Dame. The sky was remarkably clear,—we might call it an Italian sky,—and the moon was visible in the west. I watched the sun as he sank into the west over the Mediterranean, in the direction of my dear native land beyond the Atlantic. On one side was spread out before me the Mediter-

anean Sea, and on the other lay the magnificent city of Marseilles; the grandest sight I ever saw. Upon this bluff I gave myself up to reflecting how the world's history had been transacted around that sea. On its distant shores lay Egypt, Palestine, Greece, and Rome. "We Greeks," says Plato, "occupy but a small portion of the earth; we are clustered around the Mediterranean Sea like frogs around a marsh."

Next day I strolled over the city in search of Greek antiquities, but I could not find a vestige of them. The population of Marseilles is about three hundred thousand. It is a place of very considerable trade, and one of the most splendid of the French cities, and perhaps stands next to Paris. Marseilles is built in a vale, around which stand high bluffs.

At Marseilles I met with representatives of the press of Northern Europe, on their way to witness the opening of the Suez Canal. In conversation with these men, I remarked that the Americans are not a class of men who do nothing but keep up an eternal thinking, but what they think out they put into practice.

The following day I left for Toulon by rail. Here I spent about five hours, and ascended the lofty tower of Mourillon, which gave me a fine view of Toulon and the adjacent regions. I saw the height, six hundred or eight hundred feet above the sea level, I should judge, from which Napoleon with his artillery bombarded the English fleet, which lay below, at the distance of a mile or a mile and a half, and gained his first renown. Here the French have a navy-yard; and I observed vessels of war and marines. At twenty minutes past three P.M., I left in the cars for Nice, which I reached at fifteen minutes past nine P.M. The

whole length of the way from Marseilles to Nice abounds in the most beautiful scenery. Here grow in the richest luxuriance the peaceful olive and the cheerful vine. The alternation of olives and vines gives to the Mediterranean coast a charming aspect.

I stopped in Nice at the *Hôtel des Anglais*, where I had excellent accommodations. Nice is a most beautiful town on the Mediterranean coast, in the southeast of France. It is situated in a narrow vale, between bluffs rising a thousand or fifteen hundred feet above the sea, to which the town extends. It is a place of great resort for invalids in the winter months. Here I spent one day and two nights. The day after my arrival, I strolled with telescope in hand along the shore, ascended one of the heights, and had a splendid view of the town, the country, and the sea; one of the grandest sights I ever beheld. On the heights around the town grow great numbers of olive-trees, the fruit of which was then ripe, for I observed several persons engaged in threshing them. In the town there is a row of palm-trees. Here I saw oranges ripening, and a few fig-trees. Here too I saw donkeys, the animal with which I was to become so familiar in old Egypt. In a pool close to the Mediterranean Sea I observed about fifty women washing clothes; the smell of soap-suds was horrible. I also saw fishermen with their boats drawn up on the land, drying their nets. The day was delightful, the thermometer stood in the middle of the afternoon at  $65^{\circ}$ . I had for dinner fresh sardines fried; they were very nice.

One of the inhabitants of the suburbs of the town conducted me into his wine grotto, a natural cave, and poured out for me some of his wines, to show me



his hospitality. He said he was tired of Napoleon's government, and that all his aspirations were to imitate the United States in their government.

At Nice the railroad eastward terminated. I accordingly left in a steamer for Genoa, on Thursday, at nine A.M. We had considerable wind from the north, and the day was clear. We ran along the Mediterranean, within half a mile from the shore. With telescope in hand, I viewed the various towns and villages,—Monaco, Villafranca, etc. The coast is rough, high, and broken. The sun and the sea made me sick, and I was compelled to take to my berth, and occasionally to vomit. I was more sick than I had been on the Atlantic. We reached the harbor of Genoa about half-past eight P.M. A small boat took me off for the steamer to Spezzia, so that I did not land. I saw mountains back of Genoa; it was a beautiful, moonlight night. We reached Spezzia between three and four o'clock next morning. After the examination of my baggage by the custom-house officer, and a cup of coffee, I left, at a quarter to six A.M., by rail for Pisa, which I reached before nine A.M. I hired a carriage at two francs the hour *to see the sights*. I was driven to the cathedral; it is in the form of a Latin (†) cross; in it hangs an enormous chandelier suspended by a cord from seventy-five to one hundred feet long. The oscillations of this chandelier led Galileo to discover the isochronism of the pendulum.

My principal object in going to Pisa was to see the Leaning Tower, which stands within a few yards of the cathedral. The tower is of stone, and is said to be one hundred and forty-two feet high. It leans away

twelve or thirteen feet from a perpendicular line. I roughly measured the diameter of the base, by stepping it off, and found it to be about seventy feet. I ascended to the top of the tower, and had a wide view of the country extending to the Mediterranean Sea on the south. In the north I saw snow on the mountain summits. The upper base of the tower is about thirty feet, I should judge. A perpendicular line, let fall from the middle of the upper base, would fall within the lower base. Much more would a perpendicular, let fall from the central point of a horizontal middle section, fall within the lower base. The tower leans toward the east. I was beset with beggars, who made a display of their monstrosities to excite sympathy. In going into any curious buildings, pay was exacted. A man had jumped into my carriage and was acting as a volunteer guide, showing everything that was to be seen, and indicating how much was to be paid in each case. I grew tired of this and stopped him short. They seemed determined to make a two hours' job of it; I paid the driver two and a half francs and got rid of the whole party. Many of the Italians are dirty, and squalid-looking.

In passing along from Spezzia, I saw Italians at work; some plowing with oxen before sun-up. A large number got into the third-class car, before sun-up, with saws, axes, etc.; going to work, I suppose. They looked very common; in parting at a station, they kissed each other most affectionately. On our left, in the hills or mountains, were quarries of white marble. The sun rose in the morning most beautifully, and the whole day was exceedingly clear. I think the Italian sky is clearer than ours.



I neglected to state that the Leaning Tower of Pisa was built in 1174, and that, by letting fall at the same instant from its top bodies of unequal weight, which reached the ground at the same time, Galileo confounded the followers of Aristotle, who asserted that if bodies of different weights be let fall from a given height, the *heavier* ones would reach the ground *first*.

Pisa is situated on the Arno. It is one of the oldest cities in Italy, and once belonged to the Etruscans. It is first mentioned in history 225 B.C. Its population at present is said to be fifty thousand. Beside the cathedral, already mentioned, it contains several other churches.

At eleven A.M. I left Pisa, and took rail for Leghorn, about twelve miles distant. The name of the engine that drew the train was A. Lincoln.

Leghorn is situated on the Mediterranean Sea, is a beautiful town, but has not much trade. A wall, about fifteen feet high, surrounds its principal portion. The population is about ninety-five thousand. The houses are built of stone of a whitish color, and have green window-shutters. I walked the town over a great deal, but found little that was very interesting. I was greatly annoyed by the beggars; even while copying an inscription from a monument I was interrupted by a beggar. As I was about to turn up a street, there was another beggar, with something like a hat in his hand, ready to take up a collection. Every few steps brought me in contact with a fresh lot of these wretched men.

I tried to copy some inscriptions again; I was again beset by a beggar. On one occasion I threw out an Italian sentence at one of these gentlemen, "*Lavora*,

*lavora, e d'uopo lavorare;*" "Work, work, it is necessary to work." To this he replied with something that I no more understood than Choctaw. Begging seemed to be a regular business, but whether they took out a license for the privilege or not I cannot say.

I treated these beggars with a good deal of callousness, and gave but little. But when a beggar with but one leg and an old coat (?) stitched in all directions, hobbled up to me, I completely broke down, and exclaimed, "If any man under the sun needs help, it is you," and gave him something.

Having survived the numerous attacks of the beggars, I left Leghorn at a quarter to six P.M., and reached Florence the same evening at nine, and stopped at the Hôtel d'Europe.

Next morning, Saturday, I went in search of the Tower of Galileo. I found it on a height in the village Arcetri, where Galileo resided, and where he was visited by Milton, about a mile south of Florence. The tower is a part of quite an old house. The tower is about sixty or seventy feet high. The top is open and surrounded by balustrades, and is about twenty-five feet square.

In the room at the base of the tower is a large medallion likeness of Galileo inserted in the wall, and underneath lies a book, in which visitors are requested to write their names; I wrote mine. There is a great deal of pencil writing on the walls of the stairs, made by visitors, part of it at least in honor of the distinguished philosopher. On the top of this tower I quoted the sublime passage of Milton, who alludes to him as the Tuscan artist. Speaking of Satan's shield, he says:

“ The broad circumference  
Hung on his shoulders like the moon, whose orb  
Through optic glass the Tuscan artist views  
At evening from the top of Fesolè,  
Or in Valdarno, to descry new lands,  
Rivers, or mountains, on her spotty globe.”

I pronounced a eulogy also upon the great man.

From the top of this tower I had a splendid view of Florence, which lay to the north, surrounded with hills. With telescope in hand I surveyed the country. I saw snow on the hills in two or three places.

I also paid a visit to the Palace of the Pitti, which, before the revolution in 1859, belonged to the Grand Duke of Tuscany. Its furniture is most splendid. It was built in 1440, purchased in 1549 by the Medici, and has been ever since the residence of the different sovereigns. The palace stands on rising ground, south of the Arno. Adjoining the palace on the south, but on higher grounds, are the magnificent gardens of Boboli, which I also visited. The gallery of paintings in connection with the palace surpasses all description. The day had been damp and unpleasant. The following day, Sunday, was rainy and disagreeable. I visited the great cathedral and the great church of Santa Croce, *Holy Cross*. Over the door of the church of Santa Croce I observed an inscription in Italian that had just been put up on the reception of the news of the recovery of the health of King Victor Emanuel, of which the following is a translation:

“ To the most gracious and omnipotent God (*A Dio ottimo massimo*), the helper of those who truly trust in Him, this solemn homage of thanks, in the temple founded by the great men of the country, the people

of Florence have rendered for the recovery of the health of King Victor Emanuel the Second. In the meanwhile, fearing that the dangerous disease, if it had not been exorcised by kind Heaven and scientific skill, would have robbed Italy of a constitutional prince, of a valiant warrior, a magnanimous father, who to the sacred and immortal deeds of his ancestors has added the most splendid glory of his throne, in sharing that throne with our restored nationality."

The church was thronged with people.

The following day, Monday, was cloudy and unpleasant. I started early in the morning for Fiesole, a village about three miles northeast of Florence, on a high hill, where Milton represents Galileo with a telescope; a poetic fiction I suppose, for I could not learn that Galileo ever had a telescope there. This village is the ancient Fæsulæ.

The same day I visited the paintings and the statuary of the Ufizi gallery, the library of the Ufizi, the Buonarrotti gallery, and the House of Representatives of Italy, situated in the old palace that was built more than five hundred years ago. The seats were arranged in the form of a theatre, rising one above another. I also visited the Museum of Natural History in the Via Romana, south of the Arno. Here I saw a statue of Galileo, and the two telescopes that he used. The larger one, about five feet long, has an object-glass of about two inches. I saw also several other apparatus used by him in physical researches; and one of his fingers in a glass case. Here there are likewise several paintings representing various scenes in his life.

The first represents him when a youth, watching the oscillations of the chandelier in the cathedral of Pisa,

which led to the discovery of the isochronism of the pendulum. The second, demonstrating, by means of an inclined plane, while professor at Pisa, the law of falling bodies, while the other professors of the town oppose him with texts from Aristotle. Third, exhibiting his telescope to the Doge and Senate of Venice. Fourth, when old and blind, explaining to his illustrious disciples, Torricelli and Viviani, the laws of falling bodies.

In the evening I went to see the house in which Dante was born. It is an old-looking, five-story, deserted house, in the midst of the town. It bears the inscription in Italian: "*In questa casa dei Alighieri nacque il divino poeta.*" "In this house of the Alighieri was born the divine poet."

Florence is regarded as one of the most beautiful cities of Italy. It was founded about the time of Christ; it was destroyed by Attila, but rebuilt and created a duchy by Charlemagne. In the Middle Ages it was greatly distracted by the long struggle between the Guelphs (the church party) and the Ghibelines (the party of the empire). In 1737, the family of the Medici, which had reigned for several centuries, became extinct, and the Dukes of Lorraine reigned till 1859, when Florence cast off this ducal government and united with the kingdom of Italy, of which it was for several years the capital, which is now transferred to Rome.

Florence has a population of about one hundred and thirty thousand. The houses are white, with green window shutters. The streets are paved with flag-stones.

The Roman Church has lost much of her power at

Florence. An evidence of this is seen in the number of marriage notices at the mayor's office, stating that the ceremony would be performed by the mayor on a certain day, unless valid objections were urged against it. I saw sixty or seventy of these notices posted up on the outside of the mayor's office.

The following day, Tuesday, at thirty-five minutes past five A.M., I left by rail for Rome, which I reached between nine and ten P.M., the distance being about two hundred and thirty-two miles; second-class fare being about six dollars. The road was through Arezzo and Perugia. Between Florence and Rome the people were busy cultivating their fields, plowing with white buffaloes. We passed by numerous vineyards. The custom is to plant trees, to which the vines are attached. These trees are not allowed to branch out much. The scenery some sixty miles before reaching Rome is exceedingly grand, as the railroad passes through a wild section of country. About thirty miles before reaching Rome, my passport was demanded and given up to the Pope's officers upon entering his territory. It was returned before reaching Rome. In the car was an Irishwoman, servant in the family of an Italian count, who had married an American lady. I saw on my right, miles before reaching Rome, a river; half asleep, I interrogated our Hibernian fellow-traveler as to the name of the river; she answered, "*Tiber*." Strange feelings did the sound of this name produce. What classic associations cluster around this river! It could not but remind me that I was rapidly approaching "*the Eternal City*."



## CHAPTER II.

Arrival in Rome.—A Description of the Pantheon.—The Seven Hills of Rome.—The Colosseum.—The Arch of Titus.—The Forum.—The Mamertine Prisons.—Cloaca Maxima.—The Wall and Mound of Servius Tullius.—St. John in Lateran.—Holy Stairs.—St. Peter's.—The Basilica of St. Paul.—A Visit to Tusculum.—Departure from Rome.—Arrival in Naples.—A Visit to Pompeii.—Ascent of Vesuvius.—Museum of Naples.—Embarkation for Alexandria.—Scylla and Charybdis.—Messina.—Mediterranean Sea.

ON reaching the city, my baggage was examined by the custom-house officers. From the depot I went to the Minerva Hotel, not far from the Pantheon. Next morning I started for the restaurant of Antonio Bedau, in the street Della Croce, which had been recommended to me so strongly by the Irishwoman to whom I have referred. I had not gone far from the hotel when I stumbled upon the great Pantheon, standing in the middle of the ancient Campus Martius, which profoundly impressed me with its vastness, its solidity, its antiquity, its high state of preservation, and the indications that it might last through all time. I read on the frieze above its great door the Latin inscription: "M. Agrippa, Consul for the third time, built this." This was twenty-seven years before Christ. The building is in the form of a rotunda, and is of brick. Where a piece of brick had been knocked off, I observed that it was a bright red. In front of this rotunda stands a portico with sixteen Corinthian columns, five feet in

diameter; eight columns in the front row, and eight back of these, four being on each side of the entrance. Seven of these columns are of gray, the other nine of red Egyptian, granite. The columns are said to be forty-six feet and a half high. We made the following measurements with a tape-line. Breadth of front, one hundred and twelve feet; from front of portico to the door of Pantheon, sixty-eight feet; from the hall-door to the beginning of rotunda, twenty feet: this gives the thickness of the wall; diameter of rotunda, one hundred and thirty-eight feet; breadth of door, twelve and a half feet; thickness of door, about one and a half feet. The door is of bronze, and folding, and no doubt belonged to the original Pantheon. The building has a round opening at top, and the height is said to be one hundred and forty-two feet. This edifice is called the Pantheon as far back as the beginning of the third century at least; for Dion Cassius,\* who wrote at that time, assigns as the reason for the name the fact that the Pantheon (which means *all*, or *for all the gods*) contained statues of many gods; but he himself thinks that it was so called because it is in the form of a dome, like the vault of heaven (*all divine*). In the eighth century the Pantheon was converted into a Christian church, for which it is at present used.

From the Pantheon I made my way to the Forum, the Arch of Titus, and the Colosseum. But before speaking of these places, I must say something of the seven hills of Rome. Imagine yourself standing at the Colosseum, with your face looking north-westward, in the direction of the Roman Forum. Immediately on your right is a wide-extending, moderately-

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\* Lib. liii. 27.



elevated tract of land: it is the Esquiline Hill. Farther on, on the same side of you, is a rather narrow elevation, in some places quite steep, and coming down nearly to the Forum: that is the Viminal Hill. Beyond this, a little west of north, is the Quirinal Hill, quite large and well defined. In front of you, beyond the Forum, is the Capitoline Hill, a very steep, narrow, high elevation, on which stood the Temple of Jupiter Tonans; but the Church of Ara Cœli stands there now. On your left is the Cælian Hill, of moderate elevation, and not at all steep. On the same side, farther on, is the high, steep, and narrow Palatine Hill, which extends to the Forum; far away to your left stands the large Aventine Hill, rising high and steep from the Tiber. That road in front of you, running under the Arch of Titus to the Forum, is the Via Sacra, which Horace used to travel a great deal.

But you are not to suppose that Rome is now situated on these seven hills; the Cælian, Palatine, and Aventine hills are nearly deserted, and the city now fills up the Campus Martius. The old lady has changed her seat and gone farther west.

The Colosseum is the grandest old ruin in the world. This amphitheatre was begun by Vespasian A.D. 72, and dedicated by Titus A.D. 80, and completed by Domitian. We made with a tape-line the following very careful measurements of the original dimensions of the Colosseum, which is in the form of an ellipse: whole length, major axis, six hundred and twenty-six feet; whole breadth, minor axis, five hundred and ten feet; major axis of arena, two hundred and eighty-six feet; minor axis of arena, one hundred and seventy-six feet. The whole original area thus covered was

nearly six acres. On the south side, the outside portion, extending about half-way round, with a breadth of about forty feet, has been removed for building purposes, so that the Colosseum now covers about five acres. The Colosseum is built up with three tiers of arches, arranged above each other. These three rows of arches on the northern side are entire, and reach on the outside, according to my calculation, a height of one hundred and sixty-three feet. On the south side two rows of arches remain; the upper one, however, is only in part, the material having been removed. Around the arena the seats were arranged on these arches, rising as they receded from it. The building is principally of travertine, a white concretionary limestone.

If we subtract the arena, where the exhibitions were held, from the whole surface, we shall have two hundred and eleven thousand square feet of surface for the spectators; from this deduct one-tenth for the aisles or thoroughfares between the seats, and we shall have one hundred and ninety thousand square feet left; and allowing each spectator a space of two feet and a half by one and a half for his seat, we find that it might have seated fifty thousand persons as its utmost number. The Regionaries state that "the amphitheatre could contain eighty-seven thousand spectators." If this means it could seat them, it is a gross exaggeration.

In this amphitheatre multitudes of gladiators fought and bled, and many a Christian martyr was torn to pieces by wild beasts for the amusement of the heathen populace. Pope Benedict XIV., in 1750, dedicated the edifice to the Christian martyrs who perished in it. When I was in Rome, the Colosseum was held by the French soldiers as a military post. They had set up

a large wooden cross in the centre of it. I made a circuit of the whole amphitheatre, on the first tier of arches, although there were openings and crevices in some places that made it necessary to move with caution. The amphitheatre stands on level ground, which was the middle of the city in the Augustan age.

Close to the Colosseum, on the west, is the Arch of Constantine, standing over the Triumphal Way. This is one of the most imposing monuments of the city, bearing an inscription commemorating the victory of Constantine over his rival Maxentius. You also read the inscriptions, "Liberator Urbis," Deliverer of the City, and "Fundator Quietis," Establisher of Peace.

Taking the Sacred Way (Via Sacra) to the Forum, we pass under the Arch of Titus, to the Christian the most interesting monument in Rome, built in commemoration of the capture of Jerusalem by Titus, which occurred A.D. 70, fulfilling in a wonderful manner our Saviour's prophecy respecting that event. The arch is about thirty-five or forty feet high, and about sixteen wide inside. Near the top of the arch, on the side facing the Colosseum, is the following inscription:

SENATVS  
POPVLVSQUE ROMANVS  
DIVO TITO DIVI VESPASIANI F  
VESPASIANO AVGVSTO.

(The Senate and People of Rome to the Divine Titus Vespasian Augustus, the Son of the Divine Vespasian.)

In the vault of the arch you see an engraved figure representing the soul of Titus borne aloft by an eagle, his apotheosis. On the right as you come from the

Colosseum, inside of the arch, is a representation of the triumphant chariot of the conqueror. On your left, you see the seven-branched golden candlestick of the Jews, the trumpets and some other utensils, borne in triumphal procession upon the shoulders of bearded men, the Roman conquerors. All the figures are cut into the stone of which the arch is built. The monument had suffered considerably, but has been repaired. I made diligent inquiry to ascertain whether the Jews at Rome ever pass under this arch, but I obtained contradictory answers. Certainly there is no reason for their passing under it, as there is a broad road at its side.

Opposite the Arch of Titus is the Basilica of Constantine, by whom it was finished. I found the width of one of the three arches composing it to be about seventy-five feet.

Passing from the Arch of Titus, you come upon the remains of the Forum, at the foot of the Capitoline Hill. A large part of the Forum has been excavated. A column, called the Column of Phocas, stands at the head of the Forum. A little beyond this, to the right towards the Capitoline Hill, stands the Arch of Septimius Severus. Beyond this, at the foot of the Capitoline Hill, was the Temple of Concord, and at its southwest side the Temple of Vespasian, of which three beautiful Corinthian columns are standing. In the direction of the Colosseum, the Forum extended as far as the Temple of Antoninus and Faustina, now the Church of Lorenzo, a distance of two hundred and thirty yards from the northwest side of the Temple of Concord. Its width was about fifty or sixty yards, excluding the Via Sacra and adjoining buildings. In this great Forum judicial business was

transacted, and the people held meetings. In the adjoining buildings, brokers and others had their shops.

A short distance north of the Arch of Septimius Severus, on the declivity of the Capitoline Hill, are the celebrated Mamertine Prisons, under the Church of St. Joseph. I visited these prisons by entering the church and obtaining a guide there. We descended a long flight of steps, leading to a room said to be thirty feet long, twenty-two wide, and sixteen high. This upper prison is below the level of the surrounding soil. From this upper prison we descended into a lower one, underlying the upper. In this dark, windowless room it is said that Peter and Paul were imprisoned, and it contains representations of these apostles. One picture represents Peter baptizing the jailer by pouring water on his head. Both of these prisons are built of stone. In these dungeons perished Jugurtha, some of Catiline's fellow-conspirators, and other distinguished criminals. This prison is referred to both by Livy and Sallust, and there can be no doubt about its identity.

On the Capitoline Hill stands an equestrian statue, in bronze, of Marcus Aurelius, in a high state of preservation. The columns of Marcus Aurelius and of Trajan we also visited, the former reaching a height of over one hundred and twenty-two, and the latter more than ninety-seven, feet. Both are covered with figures in bas-relief.

The Mausoleum of Augustus, in the Campus Martius, near the Tiber, where the remains of Marcellus were buried, so touchingly referred to by Virgil, and where the ashes of Augustus and those of his family

were deposited, is now surrounded with buildings, and a horse stable adjoins it,—such is human greatness! It is a circular building, said to be about two hundred and twenty feet in diameter, and Strabo speaks of it as being surmounted by a statue of Augustus in his day.

One of the most beautiful of the ancient Roman temples is that of Vesta or Mater Matuta,—for it is uncertain to which of these divinities it belongs,—near the Tiber, not far from the Cloaca Maxima. It is a circular temple, about twenty-six feet in diameter, surrounded with a peristyle of nineteen columns; it is covered with tiles.

The most substantial and the most ancient of the Roman works is the Cloaca Maxima, or Great Sewer, built by Tarquinius Priscus, about six hundred years before Christ, for the purpose of draining the marshy ground between the Palatine and Capitoline Hills. It is about eight hundred feet long, and its width near its mouth about ten feet. It has been ascertained that the height of the top of the arch is twelve feet from its original bottom. From the new bridge over the Tiber I obtained a good view of its mouth where it enters the Tiber. The top of the arch was not more than three or four feet above the surface of the water of the Tiber, so much has the bed of the river risen. The arch is formed of three concentric rows of volcanic rock called peperino. Some distance above its mouth it has an opening on top.

While in Rome, I made a visit to the remains of the wall and mound of Servius Tullius, on the north-east extremity of the city, not far from the railway station, and on the railroad leading to Naples. This wall, built twenty-four hundred years ago, was about



five miles in circuit, surrounding the ancient city. The remains that we examined are about fifty yards long. We found the stones to be six or seven feet long, three or four feet wide, and two and a half thick. The wall is about ten feet thick, with offsets six feet wide forty-two feet apart. The stones were evidently fastened by clamps, for there are holes in them for this purpose. At the end of this exposed wall the mound of Servius Tullius begins, quite high, and on it sits a colossal figure, clad in helmet, representing Rome, looking down upon the Eternal City.

In the southeast part of Rome, not far from the wall, is the celebrated Church or Basilica of St. John in Lateran, in which five general councils were held. It stands on the site of the house once occupied by the Roman Senator, Plautius Lateranus. "In the fourth century the Lateran house was conferred by Constantine on the Bishop of Rome as his episcopal residence. It was long regarded as the first of Christian churches. The chapter of the Lateran still takes precedence of that of St. Peter's; the ceremony of taking possession of the Lateran Basilica is one of the first observed on the election of a new pope, whose coronation takes place in it, so that for fifteen hundred years it has preserved its rank and privileges." It is a magnificent, richly-adorned edifice, and contains statues of the twelve apostles. In coming out of this basilica, we observed on a building not far off the inscription in large letters: "Scala Santa," Holy Stairs. We resolved at once upon seeing this sight. On entering, we saw a flight of steps, said to be twenty-two, of wood, covering the more precious ones of marble. The tradition is that the marble steps are the identical



ones down which our Saviour passed when He left Pilate's judgment-hall. I was about attempting to walk up these steps (for I had not the least faith in their sacred character), but the priest showed me that I must go down,—for penitents are required to ascend them on their knees; so down I went, on knees and elbows, a primitive way of locomotion, and soon reached the top, beating all my competitors in the race.

I visited St. Peter's Church twice. Crossing the Tiber, which is here ninety yards wide, on a bridge as old as the second century at least, opposite to the Castle of St. Angelo (once the Mausoleum of Hadrian), after a few minutes' walk I found myself in front of the magnificent Basilica of St. Peter's, the wonder of the world. On the right and on the left is a long colonnade, semicircular, each supported by four rows of columns, forty-eight feet high, diverging from each side of the great church, and concealing the buildings on its sides. The vestibule, into which five entrances lead, is four hundred and sixty-eight feet long, sixty-six high, and fifty wide. At each end of the vestibule is an equestrian statue: the one on the right, of Constantine; the other, on the left, of Charlemagne.

Passing from the vestibule into the nave or body of the church, you are struck with awe and admiration, and bewildered at the complexity of its magnificence. Amid all its splendor of chapels, statues, and marbles, the feeling of unity is lost, and you seem to be rather in a collection of churches than in a single one. It contains twenty-eight altars and chapels. Different chapels are appropriated to services in different languages.

The church is in the form of a Latin cross (the transepts, or cross portion, intersecting the upright beyond the middle). The length of the church is about six hundred and thirteen feet; breadth at the transepts, or the transverse part of the cross, is about four hundred and forty-six feet. The façade or front, built entirely of travertine, is three hundred and seventy-nine feet wide, and about one hundred and forty-eight high. A majestic dome rises over the intersection of the upright and the transverse parts of the cross. The height of the dome, from the pavement to the base of the lanterne, is four hundred and five feet; from the pavement to the top of the cross outside, four hundred and forty-eight feet. The dome is one hundred and thirty-nine feet in diameter inside, nearly the same as that of the Pantheon. Outside of this interior dome is another dome; between these two domes the ascent to the top is made. The dome rests on four piers. Inside, at the base of the dome, are texts of Scripture referring to the primacy of Peter.

Under the centre of the dome, over the high altar, stands the grand canopy of bronze, resting on four spiral dark columns, most richly ornamented, about ninety-five feet high. Under this high altar are the relics of St. Peter. Here ninety-three lamps are kept burning night and day.

In a sunk space in front of the altar and canopy is a statue of Pope Pius VI., kneeling in prayer at the tomb of Peter. On the right side of the nave of the church, against the last pier, is a bronze statue of St. Peter on a marble chair. At the extreme end of the church is the bronze chair of this apostle.

The floor of St. Peter's is of beautiful marble. Every-

thing is upon the grandest scale. The wealth of a great part of the Christian world has for ages been lavished upon it. To describe this magnificent basilica as it deserves, would require a volume; and even then the description would fall short of the reality. When I was in Rome, they were fitting up a part of St. Peter's for holding the General Council.

The architect of St. Peter's was Michael Angelo, who adopted the Greek cross for its form; he died in 1563, at the age of eighty-nine, leaving the basilica incomplete. After his death, three successive architects were employed upon it, the last of whom, Malderno, completed it. Malderno converted the Greek cross into a Latin one by adding the façade or front. The basilica was dedicated in 1626. The estimated cost of the whole building up to the close of the seventeenth century was about fifty millions of dollars.

The great defect in St. Peter's is, that the dome stands so far back that it cannot be seen at all by the spectator who stands immediately in front of the edifice, and becomes visible only after he has walked out a considerable distance.

I made a visit to the Sistine Chapel that stands near St. Peter's; but it was unsatisfactory, since for some reason, I know not what, they soon shut us out. My visit to the Vatican Museum was delightful and instructive. Such a collection of Greek and Latin inscriptions as is to be found nowhere else in the world—the number is said to be over three thousand, magnificent statuary, including the famous Apollo Belvidere, the Egyptian museum, the hall of sculptured animals, made by the Greeks, the gallery of paintings,

the Etruscan museum, all combined, excite the highest wonder and admiration.

The Sunday I spent in Rome I made a second visit to St. Peter's, and passing along towards the south, through Rome beyond the Tiber, I crossed this river near the Cloaca Maxima. The breadth of the river at the Castle of St. Angelo I found to be about ninety yards, but about one hundred and twenty yards near the Cloaca. The water was muddy and nearly the color of clay, tinged slightly with red, called "flavus" by Horace. A few minutes' walk from the Tiber brought me into the Appian Way, which I followed till it passed out of the city. While traveling this road I pictured to myself the Great Apostle of the Gentiles coming up this way more than eighteen centuries ago. On my left I saw the tombs of the Scipios, and on my right I turned aside to look at the remains of the Baths of Caracalla, built more than sixteen centuries ago. These remains are the most magnificent ruins of the kind in Rome. The buildings are of brick. It is said that sixteen hundred bathers could here be accommodated at once.

We passed under the Arch of Drusus and out of Rome at the Gate St. Sebastiano, and followed the wall along as far as the Gate of St. Paul, where stands the Pyramid of Caius Cestius. The wall of Rome is generally built of brick, and is about fifty feet high. At the Porta di S. Paolo (St. Paul's Gate) I took the road toward Ostia to visit the Basilica of St. Paul. Passing along, I observed an Italian inscription on a small chapel on the left hand side of the road; I stopped to copy the precious document, which reads as follows: "In this place St. Peter and St. Paul going

to martyrdom separated, and Paul said to Peter, Peace be with thee, the foundation of the church, and the pastor of all the lambs of Christ; and Peter said to Paul, Go in peace, preacher of the good, and the guide of the salvation of the just."—Dionysius in his Epistle to Timothy. Here we have quoted the forged writings of Dionysius the Areopagite. About a mile and a quarter from the wall of Rome, on the road to Ostia, we came upon the Basilica of St. Paul.

This basilica was completed and dedicated in 1854 by Pius IX., and occupies the site of the ancient basilica, reduced to ruins by fire in 1823. The whole length of the basilica is three hundred and ninety-six feet, not including the tribune, and the length of the transepts two hundred and fifty (the greatest width of the church). Within the basilica are eighty columns of granite, of the Corinthian order. Besides these are two colossal columns of a single block, supporting the arch over the high altar, under which are said to be the relics of St. Paul, with the exception of the head, which is at the Lateran. This altar is surmounted by a Gothic canopy, and over this again is a magnificent canopy on four columns of red porphyry, resting on four columns of Oriental alabaster. In this church likewise rest the remains of St. Timothy.

The basilica contains splendid paintings, representing the stoning of Stephen, the conversion of Paul, and other incidents in his life. In this basilica are numerous paintings professing to be likenesses of the popes, many of them of course mere fancy sketches.

We greatly admired the beautiful and elegant simplicity of this basilica, and preferred it to the richer and more gaudy Basilica of St. Peter's.

From the Basilica of St. Paul we returned to Rome in the afternoon (Sunday), and at night read the first chapter of the Epistle to the Romans.

Before leaving Rome I made a visit to Tusculum, where Cicero had his celebrated villa, Tusculanum.

I went by rail to Frascati, a distance of twelve miles east of Rome. For several miles upon our right, as we passed along through the Campagna, we saw not far from us the magnificent ancient aqueduct, the Aqua Marcia, originally built by Q. Marcius Rex, B.C. 145 ; it is supposed, however, that most of the arches of which it is composed were built in the time of Augustus. The arches are high and narrow, built of peperino.

Frascati is a town of about five thousand inhabitants, situated on the southwest slope of one of the Alban hills, near its foot. This town arose in the thirteenth century, after the destruction of Tusculum, which stood on the same hill, about two miles farther up, at an elevation of about two thousand feet.

From Frascati I started on foot for the site of the ancient town. I fell in with an Italian, who accompanied me as a guide to the site. We followed up the north side of the slope, through small trees and bushes, and came upon the remains of aqueducts and of a theatre on the top of the hill. The theatre was almost entirely uncovered. The spectators, as they sat, looked in the direction of Rome. Stepping it off, we found its diameter or the side of the semicircle to be about one hundred and twenty feet. We observed no other ruins. In the grass we saw a donkey, to which the philosophical Cicero had given place. The view from this site is very fine. East of you is a high hill, and



hills are visible in the south, and also the Mediterranean Sea ; in the west you have the Campagna and Rome. In the north you see Tivoli, the ancient Tibur, at the foot of a range of hills. As we descended from the slope on the southwest, my guide pointed out the remains of Cicero's villa, consisting of walls, arches, and subterranean rooms. But whether they are *really* the remains of his villa, is another question.

At Frascati I saw one of the Pope's officers wearing insignia with the Latin inscriptions, "For the Defense of the See of Peter;" "This is the Victory that overcometh the World, even our Faith." I could not clearly see the point in the latter inscription.

The streets of modern Rome are remarkably narrow and dirty, and rarely have sidewalks. I might make almost the same remark of Leghorn and Florence. The principal street of Rome is "Il Corso," near the middle of the town; it is generally thronged with people. The water of Rome is most excellent.

The best view of Rome is obtained from the Pincian Gardens, on the northeast border of the town. Rome presents to the traveler a singular appearance with its antique buildings surrounded with modern houses; with its pagan monuments expurgated by popes and dedicated to Christian purposes.

It is easy to see that Rome is a city of popes. In every part of it the names of pontiffs are inscribed upon buildings that were ready to fall to pieces, but have been restored by them. And they undoubtedly deserve great credit for the interest they have taken in preserving the antiquities of the Eternal City. The present population of Rome is about one hundred and ninety thousand.



Before leaving Rome it was necessary to obtain permission of the chief of police to depart. This I obtained by paying five francs. It cost me nothing to get in,—I only paid to get out. I left on the morning of the 23d November by rail for Naples. At the depot my passport was demanded, and surrendered to an officer upon my entering the cars. It was a beautiful morning; we passed near Albano, on the Albano Lake, and Lanuvium,—not to be confounded with the more ancient Lavinium, about three miles from the sea. I was delighted at the sight of these places, renowned in the early history of Rome. At Ceprano, about sixty-five miles south of Rome, my passport was returned to me; this was the last station in the Pope's dominion. We reached Naples about six o'clock P.M., the distance from Rome being about one hundred and sixty-two miles, and the fare, second class, about five dollars. On our way we had mountains with snow-capped summits almost constantly in view. The thermometer rose as high as 69°.

On reaching Naples, our baggage was examined at the depot; we stopped at the Hôtel de Russie. Next day I took cars for the excavated town of Pompeii, a distance of fourteen miles. The town is situated on ground rising gently in the form of an oval, not far from the Bay of Naples, and southeast of that city. In the time of Strabo the town was a seaport, and the bay evidently extended to the town. The city is very ancient, for Strabo speaks of the Oscans as once having held it. It was overwhelmed by ashes and cinders from an eruption of Vesuvius in the year 79, and remained unknown till 1748, when it was accidentally discovered. At present, the ancient city is entirely, or

almost entirely, excavated. At our visit, we could neither see nor hear of anything more to be uncovered. The city does not appear to be more than a mile, or, at the utmost, a mile and a half in circumference. The city was walled in except on the bay side.

The streets of the town are narrow, with sidewalks paved with stone, and they intersect each other at right angles. We noticed stepping-stones at a crossing for footmen. The houses are small; some have paintings on the wall, and statues in front. Scarcely any of these houses are entire; all that we saw were of one story and had no roofs. The Forum was quite large, of which there are extensive remains; it was paved with broad slabs of a species of marble. The temples of Jupiter and Venus are tolerably well preserved. The Amphitheatre and the Great Theatre still remain. From their paintings and other works of art, it is evident that the inhabitants were a licentious people, and lost to all sense of shame and decency. Nearly all the works of art have been removed to the Museum in Naples.

I saw in the town some amphoræ, or wine jars, of terra cotta, about four feet high and four feet or more in diameter. The admission to the city is two francs. We had a guide who spoke French imperfectly.

In returning to the hotel in Naples, some one stole my spy-glass out of my coat-pocket. I was greatly annoyed at this, for it was an excellent one, for which I paid thirty francs in Marseilles, but here in Naples it would have cost nearly three times as much to replace it.

The following day I paid a visit to the National Museum, in which are deposited the most interesting

things that were found in Pompeii. The collection is magnificent. We counted fourteen loaves of bread from Pompeii, about ten inches in diameter, and two inches thick, cut into six or eight pieces, but not entirely separated. Of course it looked very stale, as it was about eighteen hundred years old. Objects from Pompeii, unfit for the public eye, are put in a room by themselves, and over the entrance is the inscription: "Oggetti Osceni."

Next day I took omnibus to Portici, three or four miles, and there hired a horse and guide for Mount Vesuvius, for which I paid thirteen francs. I paid two francs additional to a man to help pull me up the mountain. We passed over fields of immense quantities of lava, wonderful in form and extent, reaching two, and in one place three, miles from the foot of the cone. We passed by the observatory of Vesuvius, on an elevated point of land a mile or more from the foot of the cone. On reaching the base of the cone, I dismounted from my nag, which had taken me safely over the lava on a narrow road, and here began the ascent of the cone, which was a very laborious task. The perspiration poured from me, and it seemed to me that I would be compelled to abandon the undertaking; but by resting frequently, and being occasionally assisted, I succeeded in reaching the lower crater, from which lava had poured forth the previous year, and from which sulphurous vapors were still issuing. My guide beckoned to me to hold my nose. Here was no large opening. I ascended to the top of the cone, out of which was issuing a heavy cloud of smoke. Here I had a splendid view of Naples, the bay, and the surrounding country. Naples appeared no larger than a good-sized village,

while distant towns appeared as variegated white patches. Occasionally I was enveloped in clouds. Vesuvius rises about four thousand feet above the level of the sea. I walked part of the way around the crater; but a change of wind brought the sulphurous blasts upon me, and I held my nose and darted down the cone. In coming down, my boots sank into the cinders almost to their tops. I again mounted my nag and rode back to Portici, and met three beggars in the way in succession.

At present, Mount Vesuvius consists of two summits: the southern and highest, which is an active volcano, and the northern summit. Between these two is a hollow. It was entirely different nineteen hundred years ago, as appears from Strabo:\* "Very beautiful fields lie around Mount Vesuvius, except on the summit, which is in great part level, but wholly barren, ash-colored, and exhibits cavernous hollows of black rocks, looking as if they had been burnt by fire; so that one might infer that this place in former times was in a state of conflagration, and had craters of fire, which were extinguished when the material gave out." The great eruption in A.D. 79, and the subsequent eruptions, have greatly changed this condition. Below the lava, in the direction of the Bay of Naples, the soil, formed of disintegrated lava, is very rich.

Naples is a city of five hundred thousand inhabitants. The houses are high and closely huddled together. It is beautifully situated on a bay of the same name. The town is very old, and is mentioned by the Greek and Roman writers under the name of

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\* Lib. v. 8.

“Neapolis.” We found the water bad, and the town itself by no means very attractive, in spite of the Italian proverb, “*Vedi Napoli e mori:*” “See Naples and die.”

It had been my intention to go from Naples to Foggia and Brindisi by rail, and to take steamer at the latter place for Alexandria in Egypt. But, at Naples, I accidentally saw announced the sailing of a steamer for Alexandria, on Sunday, November 28, fare, first class, including provisions, one hundred and fifty francs, about thirty dollars; about twenty-six dollars cheaper than by the Brindisi route. Satisfying myself of the safety of this line of steamers of Rubattino & Co., I obtained a ticket, on Saturday, for Alexandria. The agent told me I could purchase it on Sunday, but I told him that Americans were not in the habit of doing business on Sunday.

Sunday morning I took boat and went on board the steamer Egitto, and after one P.M. we set sail for Alexandria, and bid farewell to Naples and Vesuvius. Who at sight of these places can refrain from quoting the lines of Tasso, “*Gerusalemme Liberata*,” where speaking of the breath issuing from the mouth of Satan, he says:

“Like those sulph’rous vapors born  
In thunder, stench, and the live meteor’s light,  
When red Vesuvius showers, by earthquakes torn,  
O’er sleeping Naples, in the dead of night,  
Funereal ashes!”\*

We soon passed the high, rocky island of Capri, inhabited in spite of its barren appearance. Next morn-

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\* Wiffen’s Translation. Canto iv., 8.

ing Sicily and the southern extremity of Italy, the toe of the boot, were visible. We passed through the Strait of Messina,—about three-fourths of a mile wide in its narrowest part,—between Scylla on the left and Charybdis on the right; but we saw nothing formidable in the appearance of either. There were apparently rocks on the left, and on the right a low, sandy beach. In this instance, as in many others, poetic fiction has greatly exaggerated the truth.

The south of Italy and Sicily are both high. We entered the harbor of Messina about eleven o'clock, and remained three hours to take in coal, which was brought from England. The town of Messina is small, but has considerable trade; in the harbor was lying the yacht of the Empress of the French. I went ashore for awhile. Back of the town we observed many olive-trees.

I had been quite sea-sick since leaving Naples. In the evening (Monday) I saw in the distance lofty *Ætna*, quietly resting from his numerous labors. Wednesday morning Cape Matapan was visible in the northeast, then Cerigo, and in the evening Candia or Crete. The sky of the Mediterranean, when clear, is very brilliant. We observed that the sun rose with round disk, different from the Atlantic, where he arose with elongated form. The water of the Mediterranean is deep blue.

On our steamer we had an Italian count, who had been a member of the Italian Parliament, and governor of Agrigentum; he was on a secret mission from the kingdom of Italy to the Khedive of Egypt. He spoke English quite well, and in the course of conversation he expressed the earnest desire of the Italian kingdom to obtain Rome, and remarked that a very large sum

had been spent in vain upon the Eternal City. While opposed to the temporal power of the Pope, they were born-Catholics and could not be anything else. I told him that he must not encourage the Khedive of Egypt to revolt from the Grand Sultan, for in that case I would be in a critical state in Palestine,—between two fires; to which he remarked that Americans are respected everywhere.

The Italians on board were quite amused at the disparity between the berth assigned me in the steamer and my own proportions. The berths were small; large enough, however, for an Italian, but not for a well-grown American.



## CHAPTER III.

Arrival in Egypt.—Strange Sight in Alexandria.—Pompey's Pillar.—Cleopatra's Needle.—The Copts.—Pasha's Palace.—The History of Alexandria: its present Condition and Prospects.—Departure by Rail for Cairo.—The Branches of the Nile.—Land of Goshen.—Products of Egypt; its Irrigation.—First Sight of the Pyramids.—Arrival in Cairo.—A Visit to the Citadel and Mosque of Mohammed Ali.—To the Banker's.—The Narrow Streets of Cairo; its Donkeys.—A Visit to the Pyramids; a Description of them.—The Sphinx.—A Visit to Heliopolis; a Description of the Ancient City.—A Visit to the Ruins of Memphis.—Apis Cemetery.—Departure for the Red Sea.

EARLY on the morning of December 4, we came in sight of the low coast of Egypt; we saw the palace of the Pasha and many windmills on our right; an Arab pilot with flowing robes and Turkish cap came on board. About eight A.M. we entered the harbor of Alexandria and cast anchor. We observed in the harbor several fine steamers, and here for the first time we saw floating the Mohammedan ensign,—the moon about three days old, with one star or more in the concave part. Our ship soon attracted the Arab boatmen, who came aboard in crowds. And such a scramble there was for the passengers! They seemed determined to take possession of me without any regard to my own wishes, and when I bargained with one of them to be taken ashore, another expressed his fears that I had got into trouble. A few minutes' rowing brought me

to land and to the custom-house. Here my baggage was examined. Passports are required all through the Turkish empire. One of the custom-house officers followed me to obtain some backshish.

The first thing that strikes the traveler upon landing in Egypt is the filth he everywhere sees. I made my way through the dirty streets, following the porter who was carrying my trunk; he took me first to the Hôtel d'Europe, where the charge was sixteen shillings a day; but disliking the appearance of things here, I went to the Peninsular and Oriental Hotel, where the charge is sixteen shillings a day, and the fare is most excellent; this is the best hotel in Alexandria. I stepped into a barber-shop near the hotel to be shaved, and I was shaved face and pocket too; for on asking how much I was to pay, he answered two francs, about thirty-eight cents. I told him that was dear, but his reply was, "This is Egypt." In the hotel I met with a Mr. Earickson, of Rochester, New York. He had with him a servant, whom he hired in France, and a dragoman, a native of Malta; he was on his way to Thebes. He kindly invited me to take a ride with him around the city. We visited Pompey's Pillar and Cleopatra's Needle. These monuments, and indeed all the obelisks of Egypt, are made of a very hard, reddish granite, called syenite. Pompey's Pillar stands south of the city on a small eminence, not far from Lake Mareotis, and close to the Mohammedan burying-ground. According to Wilkinson, its height is ninety-eight feet nine inches, the shaft seventy-three feet, and the circumference twenty-nine feet eight inches. Wilkinson supposes that this monument "silently records the capture of Alexandria by the arms of Diocletian

in A.D. 296." Cleopatra's Needle stands near the Great Harbor, now called New Port, not far east of the Frank square. It is considerably undermined. Its height, according to Wilkinson, is seventy feet, and its diameter at the base seven feet seven inches. It is said to have been brought from Heliopolis by one of the Cæsars. On the suburbs of Alexandria we saw some Bedouins encamped; we made our way through the dogs that were very fierce into one of the tents; it was quite small, and there was little that was striking except the beautiful white teeth of the woman, and the shaved head of the boy, with a single tuft remaining in front. We observed a hand-mill worked by one woman. The color of these Bedouins was that of copper.

Saturday afternoon I mounted a donkey for the novelty of the thing, to ride to the bazaar. It seemed to me that I cut a ridiculous figure. A large man, more than six feet high, riding a little donkey! I looked around on all sides to see if any one laughed. But it seemed strange to nobody. An American lady, however, who saw me from the hotel window, laughed, as she afterwards told me. Nothing seems strange or out of order in Alexandria. I bought at the bazaar a Turkish cap for three francs, for which I was asked six.

Sunday morning I obtained a guide, and paid a visit to the Coptic church. But as the church—which was large—was rebuilding, no service was held there, and I was quite disappointed. One of the Copts chanted for me some Coptic service, but as I did not give him much backshish he soon grew weary. They have the gospels in Arabic. I saw several Coptic females standing close by, well dressed and partly veiled, of

the color of bright copper. As I approached these timid sisters, they became *apparently* frightened, and my guide told me I must keep away from them. This advice I indignantly spurned, telling him that I was an *American*. I paid my respects to these sisters. The font in which the Copts baptize infants by immersion was pointed out to me ; it was not large enough for the immersion of adults. I left for the English Chapel, where I found a congregation numbering from seventy-five to one hundred. The contrast between the well-dressed, elegant-looking English men and women and the dirty natives was striking. The sermon we heard was by no means an able one.

I could not distinguish the Copts from the native Moslems of Egypt. The small size and the copper or reddish-brown complexion is the same.

“ The Copts are undoubtedly descendants of the ancient Egyptians, but not an unmixed race ; their ancestors in the early age of Christianity having intermarried with Greeks, Nubians, Abyssinians, and other foreigners. We observe some striking points of resemblance, and yet upon the whole a considerable difference, between the Copts and the ancient Egyptians, if we may judge of the latter from the paintings and sculptures in their tombs and temples. The difference, however, is easily accounted for by the fact of the intermarriage of the modern Copts with foreigners above mentioned. The eyes of the Copt are generally large and elongated, slightly inclining from the nose upwards, and always black ; the nose is straight, excepting at the end, where it is rounded and wide. The lips are rather thick, and the hair is black and curly. The Copts are, generally speaking, some-

what under the middle size ; and so, as it appears from the mummies, were the ancient Egyptians."\*

The Copts belong to the sect of Christians called the Monophysites, whose doctrine, that Christ has but one nature, the Divine, was condemned by the Council of Chalcedon, in the middle of the fifth century. There is a small portion of them, however, that belong to the Roman Catholic and to the Greek faith.

On Sunday afternoon, in company with Mr. Earickson, I paid a visit to the palace of the Pasha ; it stands on the north side of the Old Port, the harbor that is now used, and commands a beautiful view of the shipping, and also of a portion of Alexandria. The palace cannot be called splendid. Its style is principally European. We saw fine chandeliers, and in one room some very large, wide divans, which had the appearance of being very inviting seats. In another room we observed an elegant circular, or rather elliptical, table of marble, on the top of which was wrought, in mosaics, the principal antique buildings of Rome. This table was a gift from the present Pope to the Khedive of Egypt.

What a strange city this Alexandria is ! The European or American, who for the first time lands at Alexandria, seems to be in another world. The transition from Naples to Alexandria is sudden. What a mixture of inhabitants you see ! Nubians, black as coal, Abyssinians, Copts, Armenians, Greeks, Arabs, Englishmen, Frenchmen, Italians, and Americans. To this mass of human beings you must add camels, horses, asses, and dogs. What a medley of languages,

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\* Lane's *Modern Egyptians*, vol. ii., 312, 313.

too. Here the Oriental life predominates, and here the West comes in contact with the East, and shows, in the most striking manner, its superiority over the Orient. On one side of the picture you see the dirty, squalid native, whose ignorance is in proportion to his dirt; on the other, the well-dressed, intelligent, progressive European, who looks down, with an air of superiority, upon the natives of the soil.

The females generally go veiled. We observed some of them wearing veils with two small holes for the eyes; but the usual fashion is to wear a veil attached to a piece of wood or horn ending in a hook. This hook is attached to the top of the forehead, and the veil covers the lower part of the face from the upper part of the nose. But the most painful sight is the number of dirty, miserable-looking women. We saw no native women in Egypt that were attractive; and the same may be said of the East in general. In striking contrast with the misery of the people is the climate of Egypt (in winter), and its soil. Here we are reminded of the language of the hymn, "only man is vile." In this city there are nine or ten places of Christian worship.

Dogs in Egypt, and in the East in general, are a very conspicuous element. They greatly resemble wolves, and seem to be of the same species from the Nile to the Bosphorus. Many of the dogs of the East are said to have no owners. On the Sunday night while I was in Alexandria they kept up a great barking.

Alexandria was founded by Alexander the Great, B.C. 332. He chose as the site of his new city the narrow neck of land, or isthmus, lying between Lake Mareotis on the south, and the Mediterranean Sea on



the north. There was a village, Rhacotis, on the west part of this site. Northwest of the city, at the distance of three-fourths of a mile, was the island Pharos, on which stood the famous light-house of the same name. A dyke, or causeway, afterwards united this island to the city. Diodorus Siculus, a celebrated historian, who lived about the time of Christ, in speaking of the return of Alexander into Egypt from his expedition into the Lybian Desert, thus remarks on the founding of the city: "Having determined to found a city in this (country), he commanded those entrusted with this charge to build the city between the lake and the sea. Having measured off the place, and ingeniously laid out the streets, he named the city after himself, Alexandria. The city thus being most conveniently situated near the harbor of Pharos, he so arranged the streets that the Etesian winds might blow through the city. And as these winds sweep over a vast sea, and furnish the city with pure air, he contributed greatly to the good temperature and health of the inhabitants. The city wall he made of great size and of wonderful strength; for lying between the great lake and the sea, it has but two narrow avenues of approach from the land, and these are very easily guarded. Finally, the place resembles a cloak, and has a street of wonderful length and breadth, running through nearly the middle of the city. For it extends from gate to gate, and has a length of forty stadia (about four and a half miles), and a breadth of a hundred feet, and is everywhere adorned with costly houses and temples. Alexander also gave orders that they should build a palace wonderful in size and strength. Not only did Alexander, but also nearly all those who after him until our time



have reigned over Egypt, adorn the palace itself with costly buildings. Upon the whole, the city so increased in the times subsequent (to Alexander), that many persons reckon it the first city in the world. For both in beauty and size, and in the greatness of its revenues, and in the abundance of the necessaries of life, it far surpasses other cities. The number of its inhabitants also surpasses that of other cities. For, indeed, when we went into Egypt, those who keep the registers of the inhabitants told us that the free citizens who live in the city amount to more than three hundred thousand.”\*

According to the Greek geographer Strabo, who also lived about the time of Christ, the length of Alexandria was about thirty stadia (about three and a half miles), while its breadth was seven or eight stadia† (about seven-eighths of a mile). If the number of *free* citizens of Alexandria was over three hundred thousand, the *whole* number was most probably five or six hundred thousand, as we may reasonably suppose there was a large number of slaves. But according to Strabo, the city did not cover more than three square miles, and, in a city with wide streets and numerous public buildings, a population of six hundred thousand or even five hundred thousand is inconceivable. Upon the whole, we are disposed to adopt the smaller dimensions of the city, as given by Strabo, which might reduce the whole population to three or four hundred thousand.

Alexandria was one of the most distinguished Chris-

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\* Lib. xvii., cap. 52, from the Greek of Tauchnitz's edition.

† Lib. xvii.

tian cities of the earlier centuries. According to Eusebius, St. Mark first introduced the gospel into this city. Here at the close of the second century flourished Flavius Clemens, president of the catechetical school of the city. In the next century we find here the great Origen, the most illustrious man of the early church. A long list of Alexandrian writers adorn the annals of the church. Here, during the reign of Theodosius the Great, one of the last vestiges of paganism was destroyed, the statue of the god Serapis, whose worship was brought from the Black Sea coast. "It was confidently affirmed," says Gibbon, "that if any impious hand should dare to violate the majesty of the god, the heavens and the earth would instantly return to their original chaos. An intrepid soldier, animated by zeal, and armed with a weighty battle-axe, ascended the ladder; and even the Christian multitude expected with some anxiety the event of the combat. He aimed a vigorous stroke against the cheek of Serapis; the cheek fell to the ground; the thunder was still silent, and both the heavens and the earth continued to preserve their accustomed order and tranquillity. The victorious soldier repeated his blows; the huge idol was overthrown and broken in pieces; and the limbs of Serapis were ignominiously dragged through the streets of Alexandria. His mangled carcass was burnt in the amphitheatre, amidst the shouts of the populace."\*

Alexandria soon became distinguished for learning, and its literary and commercial prosperity continued until its capture by Amer for the Caliph Omar, A.D.

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\* "Decline and Fall," vol. iii., page 147.

640. After a siege of fourteen months and the loss of three-and-twenty thousand men, the Saracens prevailed; the Greeks embarked their dispirited and diminished numbers, and the standard of Mohammed was planted on the walls of the capital of Egypt. "I have taken," said Amer to the Caliph, "the great city of the west. It is impossible for me to enumerate the variety of its riches and beauty; and I shall content myself with observing that it contains four thousand palaces, four thousand baths, four hundred theatres or places of amusement, twelve thousand shops for the sale of vegetable food, and forty thousand tributary Jews. The town has been subdued by force of arms without treaty or capitulation, and the Moslems are impatient to seize the fruits of their victory."\*

After this the prosperity of Alexandria gradually declined, "and when, in 969, the Fatimite caliphs seized on Egypt and built New Cairo, it sunk to the rank of a secondary Egyptian city." Its population at one time is said to have declined to about six thousand. But in the last few years it has greatly increased, and may now be put down at about one hundred and twenty thousand, independent of the soldiers.

Should the Suez Canal prove a success, or in case of a failure, should a railroad connect Port Said with Suez, Alexandria must cease to be the great port of trade between Europe and the East Indies and China, and again decline.

On Monday morning, quarter to nine, December 6, I left by railroad for Cairo. The fare, second class, was about seventeen and a half francs, and I had to

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\* "Decline and Fall," vol. v., page 227.

pay two and a half rupees (about \$1.25) for my trunk. My ticket was printed in Arabic and English. As I passed along I observed the Arabs variously employed; some were plowing with two chocolate-colored buffaloes. The Egyptian plow is a kind of shovel of iron attached to one end of a piece of wood, while the other end serves for a handle. Connected with this is the beam fastened to a yoke about ten feet long. In one instance, I saw a horse and a cow yoked to the same plow. Other Arabs were engaged in drawing water to irrigate the fields. The machinery consists of a wheel about ten feet in diameter, around which are arranged earthen pots attached to a cord, somewhat like a chain-pump. To the axis of this wheel is attached another wheel with cogs, into which fit the cogs of a large horizontal wheel turned by one buffalo or more, and thus the water is brought up from the canal cut from the Nile and poured into a trench, which conducts it over the fields.

In the days of Moses, a different kind of machine seems to have been employed. "For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs."—Deut. xi. 10. The machine here referred to seems to have been a tread-wheel turned with the foot, just as spinning-wheels are sometimes turned.

The Egyptians live in miserable clay huts, and cultivate the soil, which is dark and exceedingly rich. The great products that I observed were cotton, wheat, dhoura (a small species of maize or Indian corn), and sugar-cane. Not far from Alexandria I saw some barley standing. I also saw many acacia-trees (the shittim-

trees of Scripture). This tree bears considerable resemblance to the locust-tree, and has a diameter of a foot or a foot and a half. We crossed the Rosetta and then the Damietta branch of the Nile, and between these two great branches several small streams. The Rosetta branch, which is wider than the Damietta, is not more than two or three hundred yards wide where we crossed it. The Nile was quite high and muddy, tinged with a reddish color. In some places the country was still under water. Canals are cut from the Nile for the purpose of irrigation.

The Nile is lowest in May and June, begins to rise about the first part of July, and reaches the highest point in the last of October. When we crossed the Damietta branch of the Nile we were in the land of Goshen, the best of the land. This land of Goshen lay between the eastern arm of the Nile, the Pelusiac, and the north end of the Red Sea. It is also called the land of Rameses.

While in the cars on my way to Cairo, I had an intelligent Arab of Alexandria, evidently of the higher class, pronouncing Arabic for me. I offered to pay him, but he declined receiving any compensation. I then offered him some coffee; this he refused with the single word, "Ramadan." This fast month of the Moslems began on the third of December, with the new moon. The Moslems keep this fast very strictly. They neither eat nor drink anything, not drinking even water, nor do they smoke, from morning twilight till sunset. But during the night they feast. The mortality is said to be greater during this month than during any other. As the Mohammedan year consists of twelve moons, which make about three hundred

and fifty-four days, the month of Ramadan falls sometimes in the summer season, when the fast is very oppressive. There was a sheikh in our car, and my Arabic book attracted his attention. He observed to the dragoman that he supposed I was traveling over the world to see who is right and who is wrong. He seemed anxious to know my age, and judged me to be a great deal older than I really was. I surprised him when I told him that not only was my mother living,\* but my grandmother also.

About three P.M. the dragoman exclaimed, "The Pyramids!" Looking through the window on the right, I saw for the first time the three Pyramids of Gizeh at a distance of fifteen or twenty miles. They appeared of a bluish cast. In thirty or forty minutes more we reached Cairo. The journey from Alexandria, a distance of one hundred and thirty miles, had occupied about six hours. From the depot we were taken in a carriage to the "New Hotel," kept by English. Next morning I asked what my bill was, as I had understood that their charge was a pound a day. The young man replied, "Just one pound," nearly five dollars. I immediately inquired again, "If I remain till the afternoon, how much will it be?" "The same," said he. "Then I will remain till the afternoon," replied I.

Since the civil war in the United States, the price of everything in Egypt has increased enormously. As England was cut off from a supply of cotton from the Southern States, it was necessary that she should obtain it from some other source. Egypt and India became the sources of this supply. Multitudes flocked

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\* This, alas ! is no longer true.



to Egypt to raise cotton and to make fortunes ; the price of almost everything went up. Besides this, the opening of the Suez Canal had attracted to Egypt many visitors, and when the hotel proprietors ascertained that the Khedive was to pay the hotel bills of his invited guests, they increased the regular charge four shillings a day for all their guests. I left this hotel for the Hôtel d'Europe, where the charge was fifteen francs a day, about three dollars. I remained in this hotel till I left Cairo. I did not like this one as well as the "New Hotel."

The day after my arrival in Cairo I called on our consul-general, Hon. Charles Hale, and handed him a letter of introduction from Hon. Hamilton Fish, Secretary of State of the United States. In this letter the honorable secretary recommended us to such attentions as would make our stay agreeable and useful. Mr. Hale treated me kindly.

Mr. Hale spent his time partly in Alexandria and partly in Cairo. Since my visit to Egypt, Mr. Butler has been appointed in Mr. Hale's place.

From the office of the consul-general I went to the citadel on a donkey. In Alexandria I rode a donkey for the novelty of the thing, but here I used him for convenience. The donkeys of Egypt are celebrated for their activity. Cairo is thronged with donkeys ; the boys who keep these animals standing in the great thoroughfares generally speak some English, and almost force their donkeys upon you. Of course there is a lively competition among these drivers. "One donkey !" "Very goot !" The donkey boy goes along with you, and with a stout, long stick beats the donkey. As he lays on the blows, he utters from his



throat a prolonged sound, "ha-ah," in which the ha is sounded a great deal like ha in the word hand, but with the h strongly aspirated. In going to the citadel my donkey driver passed through a bazaar or place of marketing. The narrow street was crowded and seemed impassable; but it did not seem so to my driver, for seizing the donkey by the bridle-rein, he parted the natives right and left, while I greeted them in Arabic, "*Salâm alakom*," "Peace be with you." They seemed rather amused at this. But I have since understood that this salutation from a Christian is by no means acceptable to Moslems, who think a Christian has no peace to give. Upon reaching the mosque at the citadel, before entering its yard or court, I was required to pull off my boots and put on slippers. You are never allowed to enter a mosque with your shoes on. "Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground:" this scriptural command seems to be the basis of the custom of the Moslems. Furnished with slippers, I made my way into this celebrated mosque of alabaster. The floor was covered with mats. There were no seats. The only things I saw in it were lamps, and a small pulpit ascended by a row of steps. From the pulpit, at stated times, the Moslem preacher explains the Koran, and exhorts the people not to become infidels. But I saw in this mosque the likeness of nothing in heaven, on the earth, or under the earth. In this respect the mosques stand in striking contrast with the churches of Europe and the Orient, in which all kinds of paintings and statuary are found. Of course I gave the Moslem officers some backshish. Backshish will give you admission anywhere, I suppose. This mosque

was built by Mohammed Ali; it stands on high ground on the southeast extremity of the city. From a platform near this mosque I had a magnificent view of Cairo and of the country around. Just below me to the northwest lay the city with its closely-built houses, of the color of unburnt brick, and numerous mosques and minarets. The city is said to contain four hundred mosques. To the west was seen the green-looking Nile, while in the southwest stood the Pyramids of Gizeh; still farther towards the south, the Pyramids of Dashoor.

In coming down from the mosque of the citadel we met a funeral procession. The corpse in a coffin bearing an Arabic inscription, placed upon a bier, was borne upon the shoulders; men chanting preceded the corpse, while females in black, and veiled, followed after.

In the afternoon I hired a donkey and guide to take me to the bankers, Tod, Rathbone & Co., and to the American vice-consul's. The donkey driver, who was also my guide, led me a strange way. He went through one narrow street after another, turned corner after corner, as nobody but a donkey driver can, and at length stopped at a miserable-looking, out-of-the-way place. I felt annoyed to think he had brought me to such a place as this, just as if it was possible that a celebrated banker might do business in such a quarter as this. I expressed myself in a vexed tone, asking the driver why he had brought me to such a place as that. He quickly and sharply replied to my impatient tone by pointing me to the sign, Tod, Rathbone & Co. I read it; seeing was believing. I was never more astonished in my life. And yet these bankers are said

to be wealthy. From this place I directed my driver to take me to the vice-consul's. He made his inquiries as he went along, and had to retrace his steps; after having turned I know not how many corners, he stopped, and pointed to a door. I was alarmed; for who could think that the vice-consul of the great Western republic resided in such a place as this? I stepped up cautiously to the door and saw over it the arms of the United States. Not till then did I venture in, but I found no officer there. An American gentleman, who went to Tod, Rathbone & Co., told me that he made his guide stop two or three times, for he was afraid of being murdered in such a place.

During the afternoon there was a slight fall of rain; but for a great part of the year rain is not known here. There had been a hard rain at Alexandria some days before; but this shower at Cairo was all the rain that I witnessed while in Egypt.

Next morning I started with two donkeys and a driver—the driver rode one of the donkeys—for the Pyramids of Gizeh. We passed along groves of cactus-trees, which yield an edible fruit resembling in appearance a banana. At Old Cairo my driver bought candles to light us into the interior of the Pyramid of Cheops. We crossed the Nile in a ferry-boat, just above the Nilometer, which stands at the south end of the island Rhoda; the charge for ferrying us over and back was three shillings. We then passed along the borders of the town Gizeh; we found an excellent carriage-road leading from the town to the pyramids. It was built by the Pasha about a year previous, and rises above the inundations of the Nile. Both sides of it are planted with acacia-trees, which the natives were

watering. The distance from Cairo to the pyramids is about ten miles, and they are about six from Gizeh. The first pyramid to which we came was that of Cheops, standing on the border of the desert, at an elevation perhaps of thirty or forty feet above the fertile plain. The second pyramid, that of Chephren, and the third, that of Mycerinus, stand farther back in the desert. We found a crowd of natives at the foot of the great pyramid. We made a bargain with a Bedouin sheikh for two men to assist us in ascending the great pyramid. Two stout, barefooted Arabs assisted me, one of them taking me by the left hand, and the other by the right. The ascent is quite laborious, for there are no steps made for the purpose, and it is necessary for one to pick his way over the projections of the thick stones. I ascended on the north side. I found the top about thirty feet square, so full of inscribed names that I could scarcely find any vacant place where I could scratch the initials of mine.

From the top of this pyramid the view was magnificent. Before me lay spread out green, fertile Egypt, watered by the Nile, visible for thirty miles, and everywhere else nothing but a vast desert of sand. Truly, Egypt is the gift of the Nile. What multitudes in the last four thousand years have gazed in wonder upon these monuments! They were seen, possibly by Abraham, certainly by Joseph and Moses. Perhaps the two latter stood upon this very pyramid. What a vast number of kingdoms have risen and fallen while these have stood, and will stand perhaps to the end of time!

While on the top of the pyramid, the two Arabs who aided me in the ascent began to importune me for backshish. I had paid the sheikh four shillings, which

was to include everything ; but the two Arabs assured me that their portion of it would be very small. I grumbled, but gave them several piastres apiece. "You satisfy me, and I satisfy you!" exclaimed one of them. The descent of the pyramid is more difficult than the ascent. After descending, I next went inside of this pyramid. It has an opening on the north, and the passage declines at an angle of about twenty-seven degrees. At the end of this passage there is a very small chamber ; from this place, climbing up the stone, I entered another quite small and unpleasant passage, leading into a central chamber. In this room I did not remain long, for the pent-up air was disagreeable, and I was glad to get again into the open air. I felt no inclination to ascend another pyramid.

According to Herodotus, the largest pyramid was built by Cheops ; the second in size by Chephren ; and the third by Mycerinus, the son of Cheops. The opening into the interior of these pyramids is on the north side, making with the horizon an angle of about twenty-seven degrees, pointing in the direction of the polar star ( $\alpha$  Draconis) four thousand years ago, when the star was in its lower culmination. From this circumstance Sir John Herschel infers that the building of the pyramids had some connection with astronomy. But the pyramids could never have been built for astronomical purposes, although the direction of the entrance may have had some superstitious connection with the polar star. The building of the great pyramid, according to Herodotus, occupied twenty years ; one hundred thousand men were kept at work for three months, when they were relieved by another hundred thousand. The pyramids were originally

covered with a casing of smooth stones. On the second pyramid a part of this casing remains. According to Herodotus, the stone of which the great pyramid is built was brought from the other side of the Nile. We observed that the stone is a yellow, soft sandstone.

There is no reason to doubt that the pyramids were built by Egyptian kings as sepulchral monuments to perpetuate their name and fame forever. Respecting the two great pyramids, Diodorus remarks: "Of the two kings who raised these monuments for themselves, it happened that neither of them was buried in these pyramids. For the multitude, on account of what they had suffered in building them, and on account of these kings having treated them with cruelty and violence, were enraged with the authors of their sufferings, and threatened to tear their bodies to pieces, and with violence to drag them from their graves. Accordingly, when each of them was about to die, he ordered his relations to bury him privately in some secret place."\* The two large pyramids, according to Strabo, were reckoned among the seven wonders of the world. The base of these pyramids is a square, and the following are Wilkinson's measurements: base of great pyramid, seven hundred and thirty-two feet; perpendicular height, four hundred and sixty feet: accordingly, it covers more than twelve acres. The second pyramid is: length of base, six hundred and ninety feet; perpendicular height, four hundred and forty-six feet nine inches. The base of third pyramid is three hundred and thirty-three feet; perpendicular

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\* Lib. i., cap. 64.



height, two hundred and three feet. Wilkinson thinks the pyramid of Cheops was built about two thousand four hundred years before Christ. Besides these, there is a considerable number of other pyramids farther up the Nile.

A short distance south of the great pyramid stands the Sphinx, a huge figure with the head of a human being and the body of a lion, symbolical of the union of physical and intellectual power. It is almost entirely uncovered now. It is said to be cut from a solid rock, but I confess that the head seemed to me to be composed of several layers of stone. The figure is well preserved, except that its nose is knocked off. "Pliny says it measured, from the belly to the highest point of the head, sixty-three feet; its length was one hundred and forty-three feet, and the circumference of its head, around the forehead, one hundred and two feet."\* There seems to me to be an exaggeration in this statement respecting the head, and I regret I did not measure it. I was not disappointed in my expectations respecting the impression of greatness that the pyramid would make; on the contrary, it surpassed my anticipations. But seeing it once seemed to satisfy me. At Rome I never grew weary of seeing, again and again, the Pantheon, the Colosseum, and the Arch of Titus.

On my way back from the pyramids, I cut with a knife a piece of soft Nile deposit. The water had retired and left a rich, black, deep deposit, which in various places had cracked and separated about an inch and a half. The piece of soft deposit, on harden-

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\* Wilkinson.



ing, assumed a brown color. The excursion to the pyramids cost me about five dollars.

The following day I hired a donkey and boy to go to Heliopolis, the On of Scripture. The distance is not more than six miles. The ride was a pleasant one through groves of acacia-trees. They were husking corn, or dhoura, a species of maize, at and near Heliopolis. They had cut the stalks of corn off near the ground. A single obelisk, something more than six feet square near the base and more than sixty feet high, stands in the middle of the ancient ruins. This column of syenite is covered with Egyptian inscriptions. The town was about three-fourths of a mile by a half-mile, as appears from the ruins.

The borders of the ancient town are indicated by banks of ruins, while the middle of the site is the lowest ground. I estimated the bank on the southeast to be twelve feet high. Some few houses are built on the site, and a portion is in cultivation. While examining the ruins, the dogs came after me, and annoyed me a great deal. The ruins are a little north of the village Matarech.

The obelisk standing in the midst of the site is stated by Wilkinson to belong to Osirtasen I., who lived about two thousand years before Christ. It is evident, then, that the town was in existence at that time. It is first mentioned in the Bible in Genesis xli. 45, where it is stated that Pharaoh gave to Joseph Asenath, the daughter of Poti-pherah priest of On, for wife. The Coptic name of the town is also On. The Septuagint translates the name by Heliopolis. Herodotus speaks of the city as dedicated to the sun, and remarks that its inhabitants are said to be the

most learned of the Egyptians.\* Strabo remarks on Heliopolis: "It contains the Temple of the Sun, also the ox Mnevis, fed in an enclosure. This animal is considered a god by the inhabitants. Heliopolis is situated upon a conspicuous mound; in front of the mound lie lakes that derive their stagnant waters from the neighboring canal. At present the city is entirely desolate, containing the old temple built in the Egyptian style. This temple contains many indications of the madness and sacrilege of Cambyses, who injured some parts of the sacred edifice by fire, and other parts by implements of iron, mutilating them and kindling fires around them; in the same manner injuring the obelisks, two of which that were not entirely spoiled were taken to Rome; others are both there and in Thebes. Some that were injured by the fire are still standing, and others are lying down." "In Heliopolis we saw many large houses in which the priests used to live. These residences of the priests became, they say, in ancient times the abode of philosophers and astronomers. But this profession no longer exists. No one was pointed out to me there as presiding over this profession, but those only who attend to sacred matters and explain to strangers the things that pertain to the temples. There the houses of the priests† were shown to me, and also the residences of Plato and Eudoxus. Eudoxus accompanied Plato here, and they remained here with the priests thirteen years."‡

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\* Book ii. 3, 60.

† Moses was in all probability educated here.

‡ Lib. xvii. 29.

Of the arrangement of the temples, Strabo speaks as follows: "At the entrance into the sacred enclosure, the ground is paved with stone for about a hundred feet or less in width, and three or four hundred feet or more in length. This is called the dromos (course). This dromos, as Callimachus has told us, is sacred to Anubis. Through the whole length, on both sides of the pavement, is placed a row of stone sphinxes, thirty feet or more distant from each other, so that there is one row of sphinxes on the right hand, and another on the left. After the sphinxes is a large propylon; then, as you advance, another propylon, then another. There is no definite number either of the propylæa or of the sphinxes. They differ in different temples, as do the length and breadth of the courses. After the propylæa, the temple has a large and remarkable portico, and adytum in proportion, but no statue, at least no human figure, but that of some irrational animal."\*

At present the country around Heliopolis is as high as that on which the city stood; so that it is evident that the country around has been elevated by the deposits from the Nile. Now it is clear, from the language of Strabo, that the mound on which Heliopolis was built was probably twenty or thirty feet high, for he applies to it the word *remarkable* (*axiologos*), and it is certain that Strabo visited the place, for he speaks of certain things there as *pointed out to him*. Lyell must have been ignorant of these facts when he wrote the following: "The mean annual thickness of a layer [of deposit] at Cairo cannot ex-

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\* Lib. xvii. 28.

ceed that of a sheet of thin pasteboard, and a stratum of two or three feet must represent the accumulations of a thousand years."\* But nineteen hundred years have not yet elapsed since Strabo wrote, and the probability is that near Heliopolis, about six miles from Cairo, the deposit has averaged *ten or twelve feet* in a *thousand years*.

But further, it is obvious that the rate of deposit would not be uniform, for where the Nile water stands the deepest in its overflowings, there the deposit will be the thickest; and in ancient times the rate of deposit may have been greater than what it is at present.

Not far from Heliopolis, a short distance from the road on the left, I visited, on my return to Cairo, the sycamore-tree under which tradition says Joseph and Mary rested with the infant Saviour during the flight into Egypt. It is a large, double tree; in one direction eight feet in diameter. It looks very old.

I observed while on the journey that the Arab boy who was my guide was eating. I reminded him that it was the fast of the Ramadan. He replied, "One little boy eat." I observed this peculiarity in the English that he spoke, he used "too" for "very." In going to Heliopolis, he said it was "too far"; I construed this into a reluctance to go there. I found the same word used by an Arab at Jerusalem, who was very well acquainted with English. In short, this word "too" for "very" is quite common among the Arabs that speak English.

On our way back to Cairo I saw, not far from the

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\* "Principles of Geology," p. 262.

city, two Mohammedans engaged in their devotions. Mats were spread upon the ground, upon which they bowed down and repeatedly touched them with their faces; then they would rise and stand erect, and look as if they were taking sight at something, apparently in the direction of Mecca, then they would go again through the same ceremony of touching the mat with their faces. I watched them for some time; how long they continued the ceremony I know not.

Next morning I started about 9 o'clock for Sakkhara and the ruins of Memphis. A dragoman had engaged for me on the previous evening two donkeys and a guide. He was to come before sun-up, but disappointed me, so that I was compelled to make another arrangement. After considerable difficulty in bargaining for donkeys, I fell into the hands of a one-eyed Arab, who undertook to go with me on foot; but finding that this would be tedious and wearisome, he went back and got another donkey. We passed by the palace of the Pasha on our right, and through Old Cairo. Here my Arab guide bought candles for the examination of the dark chambers at Sakkhara. We rode along the east bank of the Nile; the road was rough. We crossed the Nile seven or eight miles above Cairo. At this place the river is about two-thirds of a mile wide, I should judge.

We had a difficulty with the boatmen about the price. My Arab guide was rather quarrelsome, and although he kept carefully the fast of the Ramadan he could curse most bitterly. After we had got the donkeys into the boat,—which is not always an easy task, as these boats were never intended for ferry-boats,—my Arab guide jumped into another boat and shook the

boatman on account of some disagreement ; for they quarreled fearfully, and it seemed they would have a fight at all hazards. He took the donkeys out of the boat and put them into another. We paid about a dollar to be ferried over and back. These ferry-boats have one sail, and also oars. After crossing the Nile we passed through several groves of palm-trees. These trees are beautiful. For thirty, forty, or fifty feet they are straight and entirely free from branches. At the top of this trunk long, wide leaves, beautifully curving downwards, branch off like the ribs of an umbrella in every direction, fifteen or twenty feet long. The dates, of those that bear, form a cluster at the end of the trunk, whence the leaves diverge.

We traveled along the railroad that is built from Cairo to Minieh a distance of one hundred and thirty miles. The road at that time was not used, as it was out of order. As we passed along, we observed encampments of Bedouins. They had flocks of sheep and goats, and kept chickens, and cultivated some ground ; they live in small, plain, rough tents, and generally have a guard of dogs. In one instance, two large dogs came out from a tent a considerable distance from us ; they barked at us with apparent dignity, and then retired gracefully. A Bedouin boy called after us ; I asked my guide what the boy wanted ; he replied, " backshish," and between us and that boy there was a canal of water. At a distance of about fourteen or fifteen miles from Cairo we came upon the borders of the ancient Memphis, at Bedreshayn, a small village. Between this place and Sakkhara, about three miles west, on the borders of the desert, the city of Memphis was situated, though it may have extended six or seven



miles along the Nile. We rode across the ruins, consisting principally of banks of rubbish; we saw some rough pieces of statuary. The most interesting remains were buried under the high water of the Nile. About a mile or less from the Nile, on the western border of the ruins, we passed the modern village of Mitrahenny.

Memphis is said to have been built by Menes, the first king of Egypt, who reigned probably about two thousand seven hundred years before Christ. Herodotus\* tells us that the Nile once flowed along between the present village of Mitrahenny and the range of hills in the desert about two miles west. By extending a bank or dyke across the river about eleven and a half miles above Memphis, he turned the Nile farther east, where it now flows. Diodorus Siculus† states that the circumference of Memphis was one hundred and fifty stadia, about seventeen miles. This number, it is true, may be an exaggeration. He calls it "the most splendid of Egyptian cities." The same historian tells us that as Memphis increased in splendor Thebes declined; but that Memphis continued to thrive till Alexander the Great founded Alexandria. Strabo‡ speaks of Memphis as a large and well-watered city, the next in importance after Alexandria, and as the capital of Egypt. This historian also states that the pyramids are forty stadia,§ nearly five miles, from Memphis. This corresponds very well with the present site of Memphis. Memphis was one of the capitals of Lower Egypt in the days of Moses. "The ancient

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\* Book ii. 99.

† Lib. i. 50. He visited Egypt about B.C. 40.

‡ Lib. xvii. 32.

§ Lib. xvii. 33.



hieroglyphic name is read MAM-PHTAH, the place of Phtah or Vulcan," for Vulcan had a splendid temple here. "Memphis is styled in Coptic Mefi, Momf, and Menf." (Wilkinson.) The first place in the Bible where Memphis is called by name is Hosea ix. 6. "Egypt shall gather them up, Memphis (Moph) shall bury them." The city is named in the following passages also: "The princes of Noph (that is Memphis) are deceived."—Isa. xix. 13. "Publish in Noph and Tahpanhes;" "The sword shall devour round about thee;" "Noph shall be waste and desolate without inhabitant."—Jer. xlvi. 14, 19. "The princes of Noph and Tahapanes have broken the crown of thy head."—Jer. ii. 16. "I will also destroy the idols, and I will cause their images to cease out of Noph; there shall be no more a prince of the land of Egypt;" "Noph shall have distresses daily."—Ezek. xxx. 13, 16.

When Cairo was built in the tenth century, the decline of Memphis must have been very rapid. In the thirteenth century many splendid ruins were still there.

From the ruins of Memphis I rode over a field and then on a causeway across the lowlands and the canal, where the Nile once flowed, to the hills of Sakkhara. Crossing over the top of the hill, we entered deep excavated chambers called the Serapeum, one of the most beautiful temples of Egypt. The walls are adorned with the most beautiful figures in bas-relief, representing their divinities and the various offices of Egyptian life. One picture we observed represents the Egyptians killing a cow or an ox. The figures are remarkably clear and fresh; some of them white, and others red. On account of my disappointment of an early start, I had but little time to devote to these figures.

To this temple of Serapis Strabo alludes as being situated in a very sandy place, and implies that it is not far from Memphis. Near the Serapeum is a paved road, on each side of which are figures of lions about eight feet high, some of them surmounted by figures of boys.

Not far from this is the Apis cemetery. "It consists of an arched gallery hewn in the rock, about twenty feet in height and breadth, and two thousand feet in length. On both sides are deep recesses, each containing a very large sarcophagus of granite, measuring twelve feet five inches by seven feet six and a half inches, and seven feet eight inches high. Each Apis is styled 'Apis Osiris.' Of these huge sarcophagi, twenty-four are still *in situ*." With a guide and candles, we passed around these sarcophagi in the underground gallery in the form of a horseshoe, not without some fear of poisonous air. The place was exceedingly unpleasant. We came out where we entered. We paid the sheikh in charge of these places two shillings. The entrance to these Apis pits, or "Bull Pits," as they are vulgarly called, is kept locked.

At Memphis, not more than three miles distant from this cemetery, Apis was worshiped. "Apis," says Strabo, "is the same as Osiris." Osiris was the great divinity in Egypt, and Diodorus tells us that the worship of Apis arose in the idea that the soul of Osiris migrated into this animal, and that through him Osiris continued to manifest himself to man through successive ages. Apis, says Strabo, has a white spot in his forehead, and some white spots on other parts of the body; but the rest of the body is black. By these marks they always distinguish the successor to the deceased Apis.

While examining some of the interesting objects at Sakkhara, my Arab guide hurried me away with the remark, expressed with a great deal of earnestness, "There is no time."

One of the Arabs from the Apis cemetery followed me, keeping close to my side for several hundred yards, demanding backshish; I gave him none, however, and my Arab guide applied to him an epithet I do not care to repeat.

As we approached the Nile on our return, the sun set. On entering the ferry-boat, my Arab guide exclaimed, "I have finished!" He meant that his fast for that day was ended. I gave him some money to get coffee; he looked at it, and exclaimed, "It is not enough!" I increased it. Our boatmen had hard work in rowing us over, for it was a dead calm, and the sails were of no use. Our rowers were a man and a small boy; they rowed hard, and chanted words that I did not understand. On reaching the other side, while my guide was drinking his coffee and smoking his tobacco, the Arabs importuned me for backshish. I turned the tables upon them completely, for I took off my hat and went around among them crying, "Backshish! backshish! backshish!" This amused them and stopped their demand.

If there is one word in the Arabic vocabulary that the traveler in Egypt hates more than another it is "backshish." When you have paid for services rendered, "backshish" must be given in addition. If no services are rendered, it is "backshish." In short, it is "backshish" day in and day out. When I was at Heliopolis, it was "backshish" there; when at the sycamore, near there, "backshish" was asked there.

It was night before we entered Cairo. As we passed through the city we saw the Arabs feasting. Their fast for the day was over, and the night was to be spent in drinking coffee and in smoking. My guide directed my attention to a room in which there was an Arab dance. We observed that the minarets of the mosques were lit up. Before reaching my hotel, the donkey which I was riding laid himself down in the street; I left him, and the driver had difficulty in getting him up. The donkey had fallen down with me near the Nile while returning, where the ground was perfectly smooth; but the Arab explained it by trying to make it appear that the road was very rough. He felt it to be necessary to vindicate his donkey at all hazards, inasmuch as he gained his livelihood by his donkey; whoever attacked his donkey's reputation attacked his own life. The poor animal was worn out; I would gladly have given him backshish. My donkey, after all, was a spirited animal; for when on the road the driver would strike him, he in turn would kick at him. I reached my hotel on foot at a quarter to eight P.M. About five hours were employed in going to Sakkhara, and the same time in returning.

Cairo is supposed to contain about three hundred and fifty thousand inhabitants. According to Diodorus Siculus, Egypt had in ancient times more than eighteen thousand important villages, and a population of about seven millions, and in his time not less than three millions, and under Ptolemy Lagus more than three thousand villages were enumerated, the most of which were remaining in his time.\* Wilkinson in his

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\* B.C. 40 or 50.

work on Egypt (1853) puts down the population of Egypt at that date at scarcely two millions. This is the same estimate that Lane gave of the population in 1835. But Wilkinson in his very recent Hand-Book of Egypt gives the present population at four million five hundred thousand, which seems to us a very large estimate.

The Khedive of Egypt, for a Mohammedan despot, is a progressive man. He has at least five hundred miles of railway in Egypt. The slave-trade is forbidden, but it is said to be conducted to some extent in secret. The Khedive is evidently introducing the customs of Europe. But there is no thorough system of education in Egypt, and the masses are in a state of degradation and poverty. The Suez Canal was to a great extent built by forced labor, whole villages being depopulated at the order of the Khedive to work upon the canal.

I left Cairo at nine A.M., December 11, by railroad for Suez, a distance of about one hundred and fifty miles by the present railway; the fare was about four dollars for a second-class ticket.

We passed through Zagazig, near Bubastis, the Pi-Beseth of Scripture, in the land of Goshen. Near Zagazig we saw Arab houses covered with corn-stalks. From Zagazig the railroad runs along the canal cut from the Nile to Suez. The railroad *direct* from Cairo to Suez had been abandoned a year or two before, as not working well in a region where there was no water. Four or five miles from Zagazig we entered upon the desert which continues all the way to Suez. On our right, however, we had a narrow strip of green, cultivated land, watered by the canal and

redeemed from the desert, extending most of the way to Suez. As we passed along we saw in the southwest the Pyramid of Cheops disappear as a dark spot in the horizon at a distance of thirty miles or more. We stopped a short time at Ismailia, a town on the Suez Canal, and reached Suez about seven o'clock in the evening. I stopped at the French Hotel, where I paid about three dollars a day.



## CHAPTER IV.

Red Sea.—“Wilderness.”—The Mirage.—A Visit to the “Wells of Moses.”—Expedition to the Southern Extremity of Ghebel Attaka.—The Recession of the Red Sea.—The Passage of the Israelites.—A Critical Discussion of the Place of Passage.—Departure for Ismailia.—The Suez Canal.—Port Said.—Difficulty with a Frenchwoman.—From Port Said to Joppa.—First sight of Palestine.—Landing at Joppa.—A Description of Joppa.—Departure for Jerusalem.—Ramleh.—Incidents by the Way.—Arrival in the Holy City.

THE next morning after my arrival, Sunday, I read carefully and examined the exodus of the Israelites. The narrative of the exodus, read upon the spot, had peculiar force and made a strange impression. It seemed to bear the stamp of truth. But when I saw at the Red Sea the vast tract of desolation extending as far as the eye could reach, I felt the feebleness of the English word “wilderness,” by which our version renders the Hebrew *midhbar*, *desert*, *desolation*, *death*. Rightly is it called in Deuteronomy, “that great and terrible desert.”

On the Sunday forenoon I heard a very able sermon from Rev. Thomas Forbes, A.M., of the National Church of Scotland. He had been pastor of the English Chapel at Suez for more than two years. He is a cousin of the celebrated natural philosopher, Edward Forbes. The writer of this preached in the English Chapel at night. Here I made the acquaintance of Mr. William Andrews, agent of the Peninsular and Oriental Steam Navigation Company. Mr. Andrews

is a very intelligent gentleman and earnest Christian. He presented me with a large map of Egypt recently executed. Here, too, I met with Captain Palmer and Charles Drake, explorers, on their way to Petra.

Suez is an old Arab town, in no respect attractive. Of late, it has become a place of some importance on account of the Suez Canal, and has some respectable-looking houses. The population has been put down at seventeen thousand, but I can scarcely think it to be ten thousand. The climate, in winter, is most delightful; the sky is exceedingly brilliant, and we may say that it never rains there. Remote objects appear very near. Ghebel Attaka appeared to be a mile off, or more, but I found by triangulation that the real distance was ten and a half miles. Near Suez I saw for the first time the *mirage*, the delusive appearance of water in the desert. To this phenomenon Isaiah beautifully alludes when he says: "And the parched ground (*sharab, the mirage*) shall become a lake" (xxxv. 7), a glorious reality. Mohammed refers to this in the twenty-fourth chapter of the Koran: "But as to the unbelievers, their works are like the vapor in a plain (*serab, mirage*), which the thirsty traveler thinketh to be water, until, when he cometh thereto, he findeth it to be nothing."

No better place can be found for consumptives than Suez in the winter season, but in summer the heat is exhausting. In Alexandria, Dec. 4, 3 P.M., the thermometer stood at  $76^{\circ}$ ; Dec. 5, 2 P.M.,  $78^{\circ}$ . On the 6th, 2 P.M., about thirty miles north of Cairo, it stood at  $73\frac{1}{2}^{\circ}$ . At Suez, Dec. 12, 3 P.M., ther.  $72\frac{1}{2}^{\circ}$ ; Dec. 16, 8 A.M., ther.  $56^{\circ}$ . Red Sea, Dec. 15, about the middle of the afternoon, ther.  $72^{\circ}$ .

My object in going to Suez was to ascertain, if possible, the place where the Israelites crossed the Red Sea, and, if practicable, also to go to Mount Sinai. On Monday afternoon I made hasty arrangements to go in an open boat down the Red Sea to Tur, with the intention of taking camels thence to Sinai, and to return with camels across the desert to Suez. There were a few Russian pilgrims in the boat; but as the boat did not start that afternoon, I got out of the boat and out of the doubtful undertaking at the same time.

Next day the Rev. Mr. Forbes and myself procured donkeys and a boat to visit the Wells of Moses, on the east side of the Red Sea. Crossing over in a boat, we then rode the donkeys through the sandy desert to these wells, a distance of four or five miles from where we landed. The one most distant from Suez is surrounded by a wall about five feet high and twenty-five feet in diameter. The water is not deep, and rushes are growing in it. A considerable stream issues from it. Forty yards north of this is another fountain, near a solitary old palm-tree. Three hundred and fifty yards northwest of this is the first of six inclosed gardens, containing houses, wells of water, palm-trees, tamarisks, pomegranates, and a few olive-trees. This first garden, the most southern, contains two wells and three houses, one of which was occupied by De Costa in the winter season. The second garden has four wells inside, and one outside, on the east. The third garden lies to the east of a straight line uniting the other gardens. It contains two old wells, re-dug. The fourth garden has two wells and a French hotel. The fifth garden has three wells, and between

the fifth and sixth garden is a well. The sixth garden has four wells, two of them large and deep. These gardens and wells are truly an oasis in the desert. The water, however, is brackish and scarcely fit to drink. The desert was hot, and in returning I found my mouth becoming dry.

On the following day Rev. Mr. Forbes and myself went in a sail-boat with two Arabs, down the Red Sea to the southern point of Ghebel Attaka on the Egyptian side of the sea, some twenty-five miles below Suez, to ascertain if the Israelites could have crossed the Red Sea in that region below Suez. We reached this point about sunset. The Bedouins on this side of the sea are savage, having never been subdued. One of our boatmen seemed greatly alarmed at the idea of our going there, declaring that the Bedouins were concealed behind the rocks.

We went ashore fully armed. Rev. Mr. Forbes had Colt's revolving rifle, with six barrels; besides this he had a revolver, and he gave me his double-barreled gun. This was the only instance in which I was armed in all my travels. We left one of the Arabs in charge of the boat and took the other with us. The water was too shallow to allow the boat to come to land, so that the Rev. Mr. Forbes and myself were carried ashore upon the shoulders of the Arabs.

After reaching the land, we started for the southern point of Ghebel Attaka, a distance of about a mile and a half. In walking over the plain between the sea and this point, we saw shells and other indications that the sea was once there. Mr. Forbes saw in the sand tracks of a hyena. We saw a few Arabs in the distance. Ascending the southern point of Ghebel

Attaka, we had quite an extensive view of the region around. In the direction of Cairo there was a succession of hills of about the same height as the one on which we stood. I was the first American, as far as I know, that ever stood upon this point. We saw no suitable place for the crossing of the Israelites in this region, unless it was the route from Cairo by Wady Tawarik, just south of where we stood. But they never could have come that way. In returning to our boat in the night we saw the camp-fires of the Bedouins, but they did not attack us. When we entered our boat it was a dead calm, but in the course of an hour or more the wind arose and blew in squalls or gusts, that made us apprehensive that our boat might be capsized. About a year before a young man had been drowned at Suez by the capsizing of a sail-boat. In seas adjacent to mountains there is always danger of squalls of wind. We had no confidence in the skill of our boatmen, and we compelled them, much against their will, to loosen the cord attached to the sail, for the idea of being drowned in the Red Sea, Pharaoh-like, was not very pleasant. We reached Suez one o'clock next morning. In this expedition I lost my thermometer.

In determining where it is likely that the Israelites crossed the Red Sea, it must first of all be observed that in all probability the Red Sea has receded from the land since the days of Moses. We have already remarked that we observed twenty-five miles below Suez indications that the sea was once higher than it now is. Far up above the present head of the Red Sea deep, salt-beds and shells are found, showing that the sea was once there.

In the time of Moses it is probable that the sea extended twenty-five miles farther up than it now does, to the Bitter Lakes.

Below Suez, immediately north of Ghebel Attaka, are deep gullies, rendering that way impassable. It is true we cannot prove that those gullies existed in the time of Moses; but since rain is rare in that locality, the probability is that these gullies are as old as the Mosaic period.

Josephus remarks that the Israelites "took their journey by Letopolis, a place at that time deserted, but where Babylon was built afterwards, when Cambyses subdued Egypt." Now, this Babylon was situated where Old Cairo stands at present, about a mile south of Cairo, opposite to Gizeh, and about thirteen or fourteen miles north of Memphis, which at that time was one of the capitals of Lower Egypt. The historian of the Jews further remarks that the Egyptians "also seized on the passages by which they imagined the Hebrews might fly, shutting them up between inaccessible precipices and the sea; for there was on each side a ridge of mountains that terminated at the sea, which were impassable by reason of their roughness, and obstructed their flight; wherefore they there pressed upon the Hebrews with their army, where the mountains were closed with the sea, which army they placed at the chops of the mountains, that so they might deprive them of any passage into the plain."\* From this it would appear that Josephus supposed the Israelites passed to the Red Sea by the route that leads through Wady Tawarik, south of Ghebel Attaka and

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\* Book ii., chap. 15.



north of Ghebel Deraj, about thirty miles below Suez. But there are insurmountable difficulties in this view.

It is generally conceded that the land of Goshen where the Israelites dwelt was between the eastern branch of the Nile, the Pelusiatic, and the Red Sea. The Septuagint,\* which is of considerable authority in Egyptian localities, renders Goshen by "Gesem in Arabia."—Gen. xlv. 34. At the time of Christ the Greeks called that part of Egypt east of the Nile Arabia; for Strabo says, "the tract of country between the Nile and the Arabian Gulf (Red Sea) is Arabia, and at its extremity Pelusium is situated."†

It is evident, from Genesis xiii. 17, that the land in which the children of Israel dwelt was near the Isthmus of Suez, for it is there said that it was near the "way of the land of the Philistines."

The children of Israel began their march from Rameses. But it is difficult to fix the position of this town; yet it would seem probable that it must be located either at Bebeys or at some place north of it. Their next halting-place was Succoth. Of this we know nothing. The third day's journey brought them to "Etham, in the edge of the wilderness" (desert). It is true we do not know what were the borders of the desert at the time of the Exodus, for its limits have been subject to great changes, yet it is evident that the desert alluded to is the one that extends from the Isthmus of Suez to Judea and the Dead Sea; for it is said in Numbers xxxiii. 8, they "went three days' journey in the wilderness of Etham." This Etham

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\* The Pentateuch was translated about B.C. 280.

† Lib. xvii. 21.

must have been somewhere near the Isthmus of Suez. Here the Israelites were ordered to turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-Zephon. "For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in." It is evident then that the route of the Israelites was first in a direct way until they reached Etham, in the border of the desert; but instead of continuing through the desert to the land of the Philistines, they were ordered to change their course and to move down to Pi-hahiroth, on the side of the sea. This movement led Pharaoh to believe that they were afraid to cross the terrible desert, and that in their bewilderment they had taken this course. The name "Pi-hahiroth," according to Gesenius and Fürst, following Jablonsky, means "a place where sedge grows." It is impossible to fix its location. But the other two places, Migdol and Baal-Zephon, may be fixed with some probability. On the west side of the head of the Red Sea, about half a mile above Suez, is a hill about thirty feet high, on which are found shells and the remains of pottery. The name of this place is "Tell-kolzum": the Clysma of the Greeks. *Clysma* means *washed by the sea*. A town or village was once situated on this hill, and when the Red Sea extended up twenty-five miles farther, this place must have been an island. We think it very likely that this place is Baal-Zephon. This word has been regarded as Coptic, meaning place of Typhon, the Evil Being of the Egyptian mythology; but it is probably Phœnician, for there are no Coptic words in Scripture of this form, while there are many Hebrew and Phœnician words in which Baal forms the first

part, as: Baal-Hermon. Baal-Zephon may mean Baal's *observatory*; Zephon, from *tsaphah*, *to observe, to spy*. Migdol means, in Hebrew, *tower or castle*; but if the word were Coptic, it would be the *place of many hills*; but no such locality of many hills is to be found near Suez, nor does the description suit Ghebel Attaka. Herodotus\* speaks of a Magdolus near the Isthmus of Suez; the Septuagint has the same word for Migdol, (except that the *o* is long,) where Necho, king of Egypt, met by land the Syrians and defeated them. There is nothing improbable in the supposition that the Phœnicians built and named places on the borders of the Red Sea. Migdol is mentioned Jeremiah xlv. 1, xlv. 14. It is clear, from Ezekiel xxix. 10, xxx. 6, that Migdol lay on the north or northeast of Egypt, so that it was regarded as a border town of the Hebrews. "I will make the land of Egypt utterly waste from Migdol to Syene." "From Migdol to Syene they shall fall in it by the sword." In both of these passages from Ezekiel the English version is erroneous.

As the Israelites were ordered to encamp between Migdol and the sea, and since this place was situated somewhere near the north end of the Red Sea, it is clear that the passage took place near this north end. But it is difficult to fix the site of Migdol. About a mile and a half west of Tell-kolzum, which may be Baal-Zephon, there is an old fort with several wells; this may be the Migdol (Fort) of Moses, between which and the sea the Israelites encamped. It is, however, more probable that Migdol was somewhat

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\* Book ii. 159.

farther up towards the Mediterranean Sea, as Necho met the Syrians there.

To drown Pharaoh and his host it was not necessary that the sea should be more than three or four miles wide, perhaps not that. The Israelites crossed the sea in a single night. Two millions of human beings or more could not have crossed in that time unless the line of march had been at least a hundred yards in breadth. Pharaoh's chariots, six hundred in number, even all the chariots of Egypt, and his army, followed after them. His chariots most likely advanced five or ten abreast to fill up the whole space between the walls of the sea. In this case the line of chariots would not have been longer than half a mile. In fact, a sea a single mile in breadth might have sufficed to drown the whole host of Pharaoh.

Respecting the means by which the drying up of the Red Sea was effected, the sacred history informs us that "the Lord caused the sea to go back by a strong east wind all that night." It is stated that "the waters were divided," and "were a wall unto them on their right hand and on their left." The tide at the Red Sea rises six or seven feet. A strong south wind might increase it two feet, and a north wind diminish it the same number of feet; but an east wind could produce no such effect. In the hands of the Almighty, blowing in a narrow current, it opened the sea for the people of God.

All through the Old Testament history reference is made to the miraculous passage of the Red Sea, and there is no natural explanation to be given of the phenomena as narrated in Exodus. It is true, if the narrative of the exodus had been written long after

the age of Moses, we could easily believe that a natural occurrence had been dressed up as supernatural. But a careful study of the original language, and of the contents of the Pentateuch, assures us that the work, with the exception of a few explanatory passages, was written by Moses. The great Hebraist, Roediger, whose tendencies are rationalistic, remarks : "The point of commencement of the literature of the Hebrews must certainly be fixed as early as the time of Moses, even though we should regard the Pentateuch, in its present structure and form, as modeled by a later hand."\* But apart from the impossibility of explaining the recorded facts in a natural way, the supposition that Pharaoh and his host should be drowned in the Red Sea, while the Israelites through their superior knowledge of the tides and winds should escape, is incredible.

But, further, the *naturalistic* explanation is useless, unless it can explain *all* the facts of the Bible. Since we are compelled to recognize the hand of God in the history of Israel, nothing is gained by dispensing with that overruling hand in particular instances.

Memphis was the capital of Lower Egypt in the time of Moses. Yet it seems that Zoan, or Tanis,—situated on the eastern side of the Tanitic branch of the Nile, and very near to the land of Goshen,—was also one of the capitals of Lower Egypt at that time ; at least, Pharaoh held his court there. And this might have been done for the convenience of the king's subjects, as being more central than Memphis. In Psalm lxxviii. 12 the miracles wrought by Moses are said

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\* Roediger's Gesenius's Hebrew Grammar, p. 9.

to have been done near this town. "Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan." Several passages of the Old Testament speak of Zoan as the capital of Egypt. "Surely the princes of Zoan are fools," Isa. xix. 11. "His princes were at Zoan," Isa. xxx. 4. In Isaiah xix. 13 it is coupled with Memphis: "The princes of Zoan are become fools, the princes of Noph (Memphis) are deceived." At the time of Christ, it was still an important place, for Strabo calls it a "large city."\* This Zoan was built seven years after Hebron, and this great antiquity ascribed to it by Scripture is confirmed by its present remains. In speaking of the ruins of its great temple, Wilkinson remarks: "The temple not only bears the names of kings of the twelfth and of the thirteenth dynasty [2000 B.C.], it existed, according to M. Mariette, in the time of the sixth [2200 B.C.]."

The supposition that Zoan was one of the capitals of Lower Egypt, at least that Pharaoh held his court there in the days of Moses, explains the fact that no mention is made of crossing the Nile; and the facility with which Moses appears before Pharaoh, and the expedition with which Pharaoh gathers his troops to pursue the Israelites, would indicate that the king was very near the land of Goshen, and not at Memphis, about a hundred miles southwest of Zoan.

In respect to the route of the Israelites, all that we can maintain, with any degree of certainty, is that they left some point in Goshen, about thirty miles westward of Etham, on the border of the desert, and that

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\* Lib. xvii. 19.



they crossed the upper end of the Red Sea, above Ghebel Attaka, probably not far from Suez. Although the land has risen in the region of the Red Sea, it is impossible to prove that the rise has taken place since the time of Moses, though that, I think, is probable. When Wilkinson speaks of having observed "on the Red Sea at Suez, Aboodurrage, and other places on the west coast, where the land, strewn with recent shells, is raised many feet above the reach of the highest seas," it is impossible to tell whether these "recent shells" are more recent than the time of Moses or not.

The Red Sea is called in Hebrew *Yam Suph*, Sea of Sedge, from the quantity of sedge that probably once grew on its northern shore. The present name, Red Sea, is as ancient as the Greek version of the books of Moses, B.C. 280, and was derived from the redness of the tract of country around it. In the region of Suez the country is a sandy desert, without any fountains of water or any vegetation whatever. The drinking water is brought by a canal from the Nile, near Cairo.

At the urgent request of Rev. Mr. Forbes,\* I spent at his house, built over the Red Sea, the last two days that I remained at Suez. He and his excellent wife showed me every attention, and refused to receive any compensation. When I left, Mrs. Forbes furnished me with provisions for the way.

I left Suez early on Friday morning, December 17, by rail for Ismailia, which I reached a little after ten

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\* I regret to say that about four months after I left Egypt the Rev. Mr. Forbes died at Suez, of dysentery. He was a highly intellectual man, and a Christian gentleman, and his kindness to me can never be forgotten. May God bless his widow and child!

o'clock. This place is a small town on the canal near Lake Timsah, in the midst of the desert. It has sprung up within the last few years, and owes its existence to the canal. At eleven o'clock, I took a small steamer at Ismailia, by the canal, for Port Said, which I reached about six o'clock P.M. The Suez Canal, in some places, is more than a hundred yards wide at top, in other places sixty yards or upwards. The depth varies from sixteen to twenty-six feet. The cost of the canal up to that time had been more than eighty millions of dollars.

Port Said is built on a narrow strip of sand that extends from Damietta to the Gulf of Pelusium, separating the Mediterranean Sea from Lake Menzaleh. The population is put down by Wilkinson at ten thousand, which seems to us an exaggeration. It is about one hundred and twenty miles to the east of Alexandria. The town is supplied with water pumped through two pipes along the canal from Ismailia. I saw a considerable number of vessels in the harbor, which appeared to be a very good one.

In Port Said I stopped at a hotel, the hostess of which was a Frenchwoman. The accommodations were tolerably good. Next day, in the afternoon, I asked for my bill, and ascertained, to my surprise, that it was twenty-five francs, nearly five dollars, for a single day. To make out this amount, she had charged me with the six o'clock dinner of the preceding day, and several other articles, and a whole day additional, when I had been there scarcely a day in all. I refused to pay such a bill as this, and went with it to the United States vice-consul, who told me not to pay it, but to offer a sum which he said was sufficient, about

two and a half dollars, I think. Offering her something more than this sum, she rudely knocked the money out of my hand. I then picked up my trunk to leave, but the men in her employ caught hold of the trunk and shut the door. What could I do? I was not a match for the whole party. I went straight to the United States vice-consul, who told me to pay the bill under protest, as he had not time to attend to it, being busy with the duties of his agency. I accordingly paid the amount to this French shrew, who seemed delighted with her ill-gotten gains; and I went aboard of the French steamer, the *Scamander*, of the Messageries, lying in the harbor. We left about five P.M. The fare, first class, exclusive of meals, was thirty francs, and the accommodations most excellent.

Sunday morning I went on deck, and casting my eyes eastward, I saw what seemed to be a long bank of clouds in the horizon; a closer view showed it to be a mountain range, the back-bone of Palestine. About eight o'clock A.M. the ship anchored in the sea, two or three hundred yards from Jaffa, for the town has no harbor; and it is strange that a man like Gesenius (*Heb. Lex.*) should speak of its "celebrated harbor." In bad weather no landing can be made, and the passengers are carried on to Beirût. No sooner had our vessel cast anchor, than she was boarded by a crowd of boatmen. The French captain made short work of them, and kicked them with such rapidity and dexterity as to show that he was no novice in this business; the smallness of the captain made the spectacle more ridiculous. It was with great difficulty that I got myself and baggage aboard of a boat, for the boats clash against each other, and

are tossed about on the waves in such a way as to make it dangerous to board them. I got into the middle of the boat and held on, and carefully kept my head from being broken by the surrounding boats. When within a short distance of the shore, our boat was met by porters to carry us through the surf to land. Selecting one of the largest of these men, I mounted his shoulders, and soon found myself on terra firma.

On landing, I was met by a dragoman and inn-keeper, Herman Blattner, who conducted me to his establishment. The quarters were quite comfortable. He charged us ten shillings a day. Excellent accommodations, I afterwards learned, can be obtained outside of the town for about half that sum. I had not been in Joppa long before a dragoman offered to conduct me to Jerusalem. He said that he would take me for four pounds, nearly twenty dollars, and furnish everything. At such a bait as this I would not even nibble. Mr. Blattner took me to see the remains of the house of Simon the tanner, by the sea-side. We next went to a café, where we saw thirty-five or forty men, all Christians, I was told, engaged in playing dice for coffee. A singular employment for Sunday! But to their credit it must be added that they had already been at church, as I was informed. The population of Jaffa, or Joppa, with the adjacent residences, is estimated at ten thousand. An intelligent Greek merchant stated that the Christian population amounts to five thousand. They belong to the Roman Catholic, Greek, Armenian, and Maronite Churches. I saw two Armenian bishops, very large men, who live here.

Jaffa is built on a hill on the coast. East of the town, for a considerable distance, are orange-groves and cactuses, interspersed with neat residences. The name Jaffa (Yapho) means beauty; and its gardens certainly are beautiful. Some of its oranges are as much as six inches long and four in diameter, and of fine flavor. The houses of Jaffa are all of stone, closely built together, and have flat roofs. I saw one, however, within the walls, with a sharp roof, and one culminating in a dome. Some of these flat roofs have balustrades. The streets are exceedingly narrow, dirty, and crooked. In some places they are arched over. I had a good view of Joppa and the surrounding country from a *house-top*, where I spent a portion of the Sunday,—meditating upon the vision that Peter had on the *house-top*, where he went to pray, and reflecting upon the Providence that here revealed to Peter the great fact of the calling of the Gentiles to the privileges of the gospel. That Jaffa occupies the same spot now that it did in the time of the Apostles, is evident from a passage in Strabo: “The city is situated upon a hill, so high that they say that Jerusalem, the metropolis of the Jews, is visible from it.” The statement, however, that Jerusalem is visible from Joppa, is incorrect. He also adds: “The Jews who go down to the sea make special use of this port.”\* Josephus makes the following remarks on this town: “Now, Joppa is not naturally a haven, for it ends in a rough shore, where all the rest of it is straight; but the two ends bend towards each other, where there are deep precipices and great stones that jut out

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\* Lib. xvii. 28.

into the sea. . . . The north wind opposes and beats upon the shore, and dashes mighty waves against the rocks.”\*

The first mention made of Joppa is in Joshua xix. 46: “with the border before Japho.” It was at this town that Jonah embarked to flee from the presence of the Lord. In 2 Chronicles ii. 16, Hiram, king of Tyre, writes to Solomon: “We will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem.” And in Ezra iii. 7 mention is made of bringing “cedars from Lebanon to the sea of Joppa.” These are the only passages in which Joppa is mentioned in the Old Testament.

On the Sunday night the wind blew hard, and the following morning the Mediterranean coast was covered with breakers. Monday was rather cloudy. About one P.M. I left for Ramleh, on horseback. I bargained with Mr. Blattner for two horses and a guide, to take me to Jerusalem. I paid him for them sixteen shillings. When he first proposed to send me to Jerusalem on horseback, I asked him how it was possible to take my trunk on horseback. He replied that was his concern. He strapped the trunk to one side of the horse, and balanced it with oranges, etc., put on the other. I never saw anything, provided it was not too large, that an Arab or a native of the East could not carry on a donkey, horse, or camel. I have seen them carry wood, stone, water, boxes, and I know not how many other things, upon these animals. From Joppa to Jerusalem the road is tolerably

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\* Wars, Book iii., chap. 9.



good, and an omnibus had been running over it; the fare was two dollars in summer-time, but something more in winter. But the omnibus had been broken some time before I reached Joppa. The distance from Joppa to Jerusalem is thirty-six miles. We passed along a good road, both sides of which were covered with orange-trees full of oranges; then we had fig-trees; to this succeeded fields of grain, flocks of cattle and sheep. The country is undulating and fertile. The soil is rather sandy, and generally red. I observed a large number of old olive-trees, and many birds. We passed on our left Yazur, on a hill; then Beit Dejan (Beth Dagon), on ground somewhat elevated. On the right I saw Sarafend (Sariphæa), the houses strikingly resembling conical haystacks; then passing over a hill, I saw Ramleh,—which we reached about four P.M.,—nine miles from Joppa. It is quite a large town. We knocked at the door of the convent, and gained ready admittance. Two priests, that had accompanied us from Joppa, entered at the same time. The convent is quite large; but I did not learn the number of monks in it. They assigned me a room, with dirt floor, in which there were two small beds. I retired early; and some time afterward they knocked at the door, to call me to supper; but I kept my couch. The night was clear and the sky brilliant, for the clouds broke away about sunset. Next morning, about half-past six o'clock, after a cup of coffee, I left the convent. I gave them, before leaving, a five-franc piece. The day was cloudy and drizzly. The country continued undulating and fertile until we reached El-Kubab, about sixteen miles from Jaffa, where high hills, covered with bare limestone rocks, begin. We

passed El-Birriyah on our right, and observed farmers engaged in plowing. The country, all the way from El-Kubab to Jerusalem, is a mountainous, limestone region; but where the rock is not bare the soil is very rich, and is covered with vegetation. Some of the hills were covered with olive-trees. We observed fig-trees, vine-stocks, and carob-trees. On a hill-side, on the left of our road, we saw two deer, which soon ran off; our guide made the sign of shooting them. Deer (harts, hinds) are alluded to in various parts of the Scriptures.\* We passed several small towns, and watered our horses at Bir Ayub. This well of green-looking water was the only water we saw on the road to Jerusalem. While taking coffee with some Christians on the wayside, I fell in with a Mr. Floyd, of the State of Maine, one of the Jaffa colonists. He informed me that only seven of these colonists remained at that time. At the village of Kulonieh, we observed the foundations of a building, apparently old. On approaching Jerusalem, we first saw the Russian hospice, on the right of the road, and on the left a seminary building. As the ground on which Jerusalem is built is not so elevated as that over which the road passes a mile to the northwest of the city, and, in addition to this, declines in the opposite direction towards the Dead Sea, we had no good view of the city till we entered it at the Jaffa gate. At the Jaffa gate we gave up our passports, which, we were told, would be returned to us at the office of the United States consul. By giving the custom-house officer some backshish, we had our baggage passed without ex-

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\* Psalm xlii. 1; Isa. xxxv. 6; Gen. xlix. 21, etc.

amination. Backshish is the key that unlocks every place in the East; and, if a traveler has plenty of this, city gates and government officials are no obstructions to him. But we could not afford to dispense much of this precious article. On entering the city, about half-past three P.M., I went to the Prussian hospice, in the Via Dolorosa, not far from the Church of the Holy Sepulchre. In descending to the hospice, the street was very slippery from the rain, and being quite steep, I dismounted for safety, and walked to the hospice. This hospice was kept by a German and his wife, who were quite attentive to their guests. The charge was five francs a day, including everything. The fare, of course, was not as good as that at the Mediterranean Hotel, where the charge was about ten francs; yet it was good, wholesome food, but there was little variety. There were about half a dozen persons staying there. Our waiter was a black Mohammedan, from Soudan. He wore a turban, and showed as fine a set of ivories as one could wish to see.

On the afternoon of our arrival the United States acting consul, Mr. John B. Hay, paid a visit to our hospice. He is quite a young man, well educated, had resided some years in Athens and in Jaffa, was well acquainted with the customs of the East, and was a most efficient and attentive consul. We regret that he was not appointed consul by our government. He showed me every attention and kindness during my stay in Jerusalem.

## CHAPTER V.

A Visit to the Mosques of Omar and El-Aksah.—The Remains of Solomon's Temple.—Rachel's Sepulchre.—Bethlehem.—Mount of Olives.—Bethany.—A Walk around Jerusalem.—The Upper and Lower Pools of Gihon.—En-rogel.—The Pool of Siloam.—A Visit to the Tombs of the Kings and Judges.—Departure for Hebron.—The Pools of Solomon.—Arrival in Hebron.—The Burial-Places of the Patriarchs.—From Hebron to Bethlehem.—Aqueduct from Solomon's Pools.—From Bethlehem through the Desert of Judea to Mar Saba.—From Mar Saba to the Dead Sea.—The Jordan.—New Jericho.—Old Jericho.—The Howling of the Jackals.—Return to Jerusalem.—Religious Services on Mount Zion.—The Garden of Gethsemane.

ON Wednesday morning the cawass, or officer of our consul, in his official dress, wearing a sword, obtained a soldier, a Numidian, I believe, who seemed to have special charge of the Mosque of Omar, and with these two guards I entered the inclosure where stood the Temple of Solomon. To enter the inclosure without guards would be sure to bring upon one a shower of stones. We were required to pull off our boots before entering the sacred inclosure, and we walked over the stone pavement in our stockings only. On entering the Mosque of Omar, we observed a large elevated rock in the centre; around this rock the guide conducted us, giving explanations as he passed along. One remark of his especially impressed itself upon my mind: "Mohammed's foot." This was an impression that the foot of Mohammed made upon

the rock when he took from it his ever memorable night journey to heaven. The rock would have followed Mohammed had not the angel Gabriel checked it in its upward flight. This celebrated mosque was built by Omar, the first caliph of the name, in the seventh century. It is in the form of an octagon. Leaving this mosque, standing near the north end of the ground occupied by Solomon's Temple, and crossing over a pavement of stone, in which was a dry fountain, we entered the Mosque El-Aksah; thence, descending some steps, we entered a subterranean room, on the west side of which we saw some very large stones,—the remains, no doubt, of the Temple of Solomon. Paying five francs, the fixed fee, we left the site so celebrated in sacred history, where stood the temple in which alone the true God was worshiped, and in which once stood and taught the Greatest of all teachers.

Thursday morning, December 23, I took donkeys and a dragoman and paid a visit to Bethlehem, five miles south of Jerusalem. We went out at the Jaffa gate and crossed the Valley of Gihon. Close to the city we passed several lepers sitting by the wayside begging; but their looks scarcely indicated their sad condition. Our road ran along a ridge of land east of the Valley of Rephaim, a good wheat-field. This valley is referred to in various places of the Old Testament. Here the Philistines encamped when about to attack David (2 Sam. v. 18). To this valley Isaiah alludes: "And it shall be as he that gathereth ears in the Valley of Rephaim," xvii. 5. The peasants were engaged in plowing and sowing in this valley. We passed on our left Mar Elyas, a convent. We caught

in several places, through openings in the hills, glimpses of the Dead Sea.

When about a half-mile or less from Bethlehem, we saw on the right of the Hebron road, where we were to leave it for Bethlehem, Rachel's tomb. The tomb is built of stone; the length is about ten feet and the height about eight; the top is oval. The tomb is covered with inscriptions, partly in Hebrew. Over the tomb is a square stone building surmounted with a dome. Adjoining this building is an ante-room next to the road. A Jew had charge of these buildings. A little backshish gave us admission. There is no reason to doubt the tradition that here rest the remains of Rachel. When she died Jacob was on his way to Hebron, "and there was but a little way to come to Ephrath" (Bethlehem). "And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day" (Gen. xxxv. 16, 19, 20). Mention is made of Rachel's sepulchre in 1 Samuel x. 2. It is spoken of in the Itinerary of Jerusalem, A.D. 333, and by Jerome, about A.D. 400.

On reaching Bethlehem, we entered the Church of the Nativity, which stands on the northeast edge of the town. This church is shared by the Roman Catholics, Greeks, Copts, and Armenians. I was conducted into quite a deep cave, and the place was pointed out to me where the infant Saviour was laid at his birth,—where the star that guided the Magi fell,—where the innocents were buried, etc.

I was next shown the cave where St. Jerome studied and translated the Scriptures into Latin, and where he was buried. It is matter of history that



Jerome, some time after the year 384, repaired to Bethlehem, where he spent his days in translating the Scriptures and in writing various works.

The tradition that our Saviour was born in a cave is as old as the middle of the second century, being mentioned by Justin Martyr in his Dialogue with Trypho the Jew, but the authority of the tradition is doubtful.

The city of Bethlehem is undoubtedly the place where our Saviour was born; it is now called by the natives Beit Lahm. It has been identified by an uninterrupted tradition from the primitive Christian times. The town is built on a hill that rises gradually from Rachel's tomb. On the southeast side of the town the ground descends steep into the Wady Urtas, on the northeast is another wady, on the side of which is a village pointed out to us as the place where the angels appeared to the shepherds by night and announced the birth of the Messiah. The population of the town is about three thousand, entirely Christian. Many of the inhabitants are engaged in manufacturing ivory crosses and similar articles, which they sell to the pilgrims. We saw a considerable number of Russian pilgrims visiting the town.

The birthplace of all great and distinguished men is always regarded with deep interest. But there never was a person born into our world who has exercised that wide-extended and ever-increasing influence upon the human race that our Saviour has. To the infidel himself the spot must be of great interest, for the power and extent of Christianity are fixed facts. But to the Christian, to whom Christ is not only the greatest and best of teachers, but the incarnate Son of

God, his personal Redeemer, how profoundly sacred is this place!

On our return to Jerusalem, as we passed by Rachel's sepulchre, we heard the Jews wailing and praying there. In the afternoon, passing out at St. Stephen's gate and crossing the dry bed of the Kidron, we went to the Mount of Olives. On the top of this mountain, rising more than a hundred feet higher than the highest point of Jerusalem, stands the Church of the Ascension, a mosque, in which the Christians have the privilege of worshipping. We entered this edifice. From the top of an adjoining minaret we had a fine view of Jerusalem. The ground on which the city is built declines towards the Mount of Olives, so that from this point we have the most favorable view of the Holy City. Conspicuous among the objects of interest were the Church of the Holy Sepulchre, the mosques of Omar and El-Aksah, the Russian hospice, on the northwest of the city, and still farther northwest, Mizpeh, on a lofty hill. On the east we saw a part of the Dead Sea, and beyond it the mountains of Moab, and in the south Herodeium, a lofty hill resembling a truncated cone. It was easy to see that the highest point of Jerusalem is the northwest. Bethany was not visible, being separated from the top of the Mount of Olives by a hill that obstructs the view. We next visited this village, lying to the southeast. It is a small, uninteresting looking place. We were shown, in the lower part of it, the tomb of Lazarus, and of Martha and Mary. It was, perhaps, fifteen feet deep. A Mohammedan, who had charge of it, with lighted candle, led us down steps to the bottom of it. It seemed to us that if Lazarus had been buried here

two miracles would have been necessary,—one to raise him from the dead, and the other to get him out after he was raised to life. But it is not at all likely that the Jews would have buried within the village, yet it is possible that this tomb, if it is the real grave of Lazarus, may have been deepened since he was laid there.

Bethany is called by the natives El-Aziriyeh, the Arabic name for Lazarus. About three hundred and seventy yards after leaving Bethany, by the Jericho road, we came in full view of nearly all Jerusalem. It was here that our Saviour saw the city when he wept over it. (Luke xix. 41-44.) We had our Bible with us, and read on the very spot the narrative of Luke, with our Saviour's prophecy; which was deeply impressive and natural. Along this road lay a great number of stones, to which our Saviour refers when he says, "If these [the disciples] should hold their peace, the stones would immediately cry out."

On Saturday, Christmas-day, I took a stroll, entirely alone, around the Holy City, to examine whatever was of interest. I visited the upper pool of Gihon, situated some distance southwest of the Jaffa road. It is something more than three hundred feet long and about two hundred and ten feet wide. I found the depth, by measuring it with a tape-line, to be about twenty feet. Close to it is a Mohammedan burying-ground. The longest side of the pool points to the Jaffa gate. This reservoir was entirely dry. The lower pool of Gihon is situated in the Valley of Gihon, nearly opposite the south end of Jerusalem. We found its length, in the direction of the wady, to be about five hundred and twenty-five feet, and its breadth

about two hundred and forty feet. Its depth varies greatly,—from a few feet to perhaps twenty. It contained no water. Mention is made, 2 Chronicles xxxii. 30, of the upper pool: “This Hezekiah also stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David.”

I also visited the fountain En-Rogel, called the Well of Job. It is situated in the Wady Kidron, a little below the point where the Valley of Ben Hinnom unites with the Valley of Jehoshaphat. They were drawing water out of it with a skin bucket and pouring it into a reservoir, from which it was taken away in goat-skins. This well is first mentioned in Joshua xv. 7, in speaking of the borders of Judah: “The goings out thereof were at En-Rogel.” We also paid a visit to the Fountain and Pool of Siloam, and to the Fountain of the Virgin. The Fountain of the Virgin is situated in the valley of the Kidron, about two hundred and fifty yards south of the wall of the Mosque El-Aksah. It is quite deep, and is descended by steps. A subterranean channel, explored by Dr. Robinson, leads from this fountain to the Fountain and Pool of Siloam, distant about three hundred and fifty yards, towards the southwest. This Fountain of Siloam may be about twelve or fifteen feet below the surface of the ground. A deep, walled, wide channel extends some distance from it, in the direction of the Kidron. The waters of the Fountain of Siloam were not very pleasant to our taste, although they may have been sweet in former times. Of this pool Isaiah speaks: “Forasmuch as this people refuseth the waters of Shiloah, that go softly.” (viii. 6.) It was to this fountain and pool that our Saviour sent the blind man to wash.

(John ix. 7.) Luke also speaks of "those eighteen upon whom the tower in Siloam [the tower of the wall at Siloam] fell and slew them." (xiii. 4.) Our great poet, too, has aided in immortalizing it: "And Siloa's brook, that flowed fast by the oracle of God." Josephus speaks of Siloam in several places in his "History of the Jewish Wars," and represents it as situated at the end of the Valley of the Cheesemakers, which corresponds very well with the present site of Siloam. It is probably called Siloam from *shalach* (Heb.), *to send*, because it is sent down from the Fountain of the Virgin. The Fountain of the Virgin is so called from the tradition that it was used by the Virgin Mary.

On Sunday morning I visited the Armenian convent, on Mount Zion, and the Church of the Holy Sepulchre. I attended church that day in the English Chapel on Mount Zion. I counted forty-three scholars in the Sunday-school, made up of all colors.

On Monday afternoon Mr. Hay, acting United States consul, accompanied me to the tombs of the kings, about a mile north of Jerusalem, and then to those of the judges, about two miles northwest of Jerusalem, on the west extremity of the hill Scopus. All of these tombs are cut out of the solid rock. They probably belong to the time of Herod the Great. Over the lofty entrance of the tombs of the kings is a representation of shields and grapes. The chambers, or niches, for the dead are numerous. It is evident that the kings of Judah were not interred here; for they were buried in the city of David. The pediment over the entrance to the tombs of the judges resembles that of the Parthenon at Athens, and belongs,

most probably, to the age of Herod. We saw several Hebrew names inscribed upon the rocks near the entrance. On Tuesday afternoon, I went to the tomb of Absalom. The lower portion is square; the next section, circular: this is surmounted by a cone. It is wholly of stone; and, as its architecture is of the Ionic order, it is probably not much more ancient than the time of Christ.

We observed some very large stones in the eastern wall of Jerusalem, not far from where the Temple stood. One of them is about twenty-four feet long. The edges of these stones are grooved or beveled, and in all probability they belong to the wall existing in the time of Christ. Here, too, we observed two adjoining arches, under which was the *Golden Gate*, or the *Gate* that is called *Beautiful*, where Peter and John healed the lame man. On these arches are running figures, resembling no living thing. And this is a proof of the antiquity of these arches; for the ancient Jews, interpreting strictly the prohibition to make any graven image, or the likeness of anything in heaven, earth, or under the earth, appear never to have made any sculpture. I observed also the large stones on the west side of the wall El-Aksah, near the south end. They are known as "Robinson's Arch," from the fact that he first called attention to them, and recognized them as a part of the bridge—mentioned by Josephus—that led from the Temple over the Valley of the Cheesemakers to Mount Zion. These stones are near the ground, and are very large.

About the middle of the west wall of the inclosure of the mosques of Omar and El-Aksah we saw the Jews' Place of Wailing. They generally congregate



there on Friday afternoon, and give vent to their bitter grief for the loss of the Temple by kissing the remaining stones.

On the afternoon of Tuesday, December 28, I made arrangements to visit Hebron, the Dead Sea, the Jordan, and Jericho. In making these arrangements, I was greatly assisted by our consul, Mr. Hay. He sent to me a young man named Farah, a native Arab of Mount Lebanon, and who learned English at Beirut. He was a Protestant Christian, and had accompanied the Rev. Mr. Hotchkiss to Jerusalem a few months before. Securing his services, he hired for me a muleteer, two horses and a mule. I had cooked at the Mediterranean Hotel a leg of mutton and three chickens. In addition to this, I had bread and coffee, and a few other articles. But I took no tent. The consul made arrangements that the sheikh should meet me at Mar Saba on Thursday night, to accompany me as a guard to the Dead Sea and the Jordan. Our consul also procured for me a letter from the Greek patriarch at Jerusalem to the convent at Mar Saba.

With our dragoman, Farah, muleteer, two horses and a mule, we left Jerusalem on Wednesday morning about twenty minutes past seven, passing out the Jaffa gate. Our road led us by the tomb of Rachel. Beyond this, the road was very rocky in many places. About half-past ten o'clock we came to the Pools of Solomon, at the beginning of the Wady Urtas. The upper pool is about one hundred and eight yards by about sixty-eight; entirely dry; average depth, about fifteen feet. The second pool is about one hundred and twenty-one yards long, and the upper width about

forty-four yards; the lower width is greater; the depth is twenty or thirty feet. This pool contained a large quantity of good water. The lowest of these three pools is about one hundred and seventy-one yards by fifty-nine yards; depth, thirty or forty feet. It has steps of descent on all sides, cut out of the solid rock. It had not much water. An old castle stands near these pools. An aqueduct conducts the water by Bethlehem to Jerusalem. They are about eight miles from Jerusalem. We have no proof that they were made by Solomon; but that hypothesis is not improbable. We saw on our way shepherds guarding their flocks. This shows that there is nothing improbable in the supposition that Christ may have been born on the 25th of December, as it was not too late in the season for shepherds to tend their flocks. We frequently observed sheep and goats in the same flock, just as we had seen among the Bedouins above Cairo, in Egypt, reminding us forcibly of our Saviour's description of the last judgment: "And he shall separate them one from another, as a shepherd divideth his sheep from the goats." (Matt. xxv. 32.) The road to Hebron is, for the most part, stony, rocky, and rugged. When three or four miles from it, we found the country better cultivated; and we observed vine-stocks and fig-trees. We reached the town about a quarter to four P.M. Hebron is about twenty-two miles south of Jerusalem. The town is situated near the end of the valley, on its east side. This valley is mentioned in Genesis xxxvii. 14: "So he [Jacob] sent him [Joseph] out of the vale of Hebron." A part of the town extends across the lower end of the valley. We had a good view of the town from the west side

of the valley, which the town faces. The city is very compact, and may contain a population of about five thousand, a considerable portion of whom are Jews. On approaching the city, we first came to some houses entirely separated from the rest. This, we were told, is a glass factory. A quarantine establishment was shown us, west of the city. On entering the town, we found some of the inhabitants engaged in making water-pots of clay.

Our dragoman at first intended to stay with a Jew; but finding his charge excessive, he took us farther into the town, and procured a room, scarcely ten feet square, adjoining a yard. The proprietor furnished us with a mat. That was all the furniture it contained. Our room was elevated eight or ten feet above the ground: our animals had other quarters. When we left our room in the afternoon, we fastened it with a bolt, which was turned by a singularly-arranged piece of wood for a key,—somewhat after the fashion of bolts and keys in the Homeric times.

We next made our way through the town to the mosque that incloses the remains of Abraham, Isaac, Jacob, Sarah, and Leah. We found it on the southeast extremity,—the highest part of the town. The building is surrounded by a high stone wall. This mosque was open to the Prince of Wales, eight or nine years previous; but, as we could claim no royal lineage, of course it remained closed to us. That this is the identical place—the cave of Machpelah—where Abraham and Sarah, Isaac, Jacob, and Leah were buried, is beyond any reasonable doubt. This place, which the Arabs call El-Khulil (the Friend), is unquestionably the Hebron of the patriarchs. Splendid funereal

monuments existed there in the time of Josephus, which he regarded as ancient; for, speaking of Hebron, he remarks: "Now, the people of the country say it is a more ancient city, not only than any in that country, but than Memphis in Egypt, and accordingly its age is reckoned at twenty-three hundred years. They also relate that it had been the habitation of Abraham, the progenitor of the Jews, after he had removed out of Mesopotamia; and they say that his posterity descended thence into Egypt, *whose monuments are to this very time shown in that small city; the fabrics of which monuments are of the most excellent marble, and wrought after the most elegant manner.*"\* Zoan, in Egypt, as we have already seen, was built at least twenty-two hundred years before Christ, and Hebron is seven years older than that city. (Num. xiii. 22.)

When we returned from the mosque, we sent our dragoman to get some milk for our coffee. He returned with the intelligence that "the cows and sheep are out of town"; so we had to do without it. Our dragoman had brought no charcoal for a fire, which our consul said must be taken, and our fire was made of some small sticks. We spent a rather unpleasant night in our room without any bed.

Next morning we started about six o'clock for Mar Saba, without coffee, for our dragoman told us he could get no water to make it. We passed over the same road we came, as far as the Pools of Solomon. We saw several fountains of water by the wayside. We turned a little out of our road to visit the site of

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\* "Wars of the Jews," Book iv., chap. 9.

Ramah. Here we saw the foundations of a large building. We saw also the ruins of Beth Zur. After passing the Pools of Solomon, we came along the aqueduct that leads from these pools to Bethlehem. The aqueduct is made of stone and pottery, about a foot and a half or two feet in diameter. It runs along the surface of the ground on the border of the Wady Urtas. In several places the aqueduct is open, and men, horses, camels, and donkeys promiscuously slake their thirst in this excellent water. We saw a little village, Urtas, on our right, deep down in the Wady Urtas. Here the bottom of the wady is laid out in beautifully cultivated gardens with trees. After stopping awhile near Bethlehem, where we tried in vain to get some milk, and where the people pressed us to buy their trinkets, we pushed on towards Mar Saba. The day was hot, and the shade refreshing, though it was the 30th day of December. We had observed some persons near Hebron, enjoying their noonday meal under the shade of a tree,—an olive, I think.

The road, through the desert of Judea, was rough and hilly, and we had to dismount our horses occasionally. We saw Bedouins with their flocks, and my dragoman without my knowledge started off to buy milk from these people; on returning, he said he had bought none, for they wanted forty or fifty cents for rather a small quantity. A little before sunset, we came in sight of the top of the convent of Mar Saba. Dismounting our horses, we allowed them to pursue a winding path down to the convent. The descent is very rapid. The convent is a large mass of buildings situated on the side of the Wady Kidron. The

country in the vicinity of the convent is exceedingly rough, cut up into deep wadies, and barren.

We knocked at the door of the convent, and I sent in my passport from the Greek patriarch in Jerusalem. Here we had comfortable quarters. Some time after my arrival, I was informed that the sheikh had not come himself, but had sent a man in his place to accompany us to the Dead Sea. I was annoyed at this; for I was not sure that this man could keep the Bedouins in awe, and I did not feel disposed to incur any great risk. At length I requested my dragoman to bring him in. I was immediately struck with his fine physique and dignified appearance, and he soon inspired me with confidence. I asked him through my dragoman whether he had been upon such expeditions before; he answered, "often." I concluded to go with him. Next day, I learned that he was the son of the sheikh. Had I been told this at first, it would have saved me all trouble.

At the convent, they brought me coffee, and then spread a thick mat, upon which I was to sleep. I was exceedingly fatigued, and fell asleep before eight o'clock, from which I was awaked by the monk about half-past-four next morning. After some breakfast we started for the Dead Sea, about six o'clock. The son of the sheikh, as my escort, took the lead. I had a fine opportunity to observe him closely. His physique was fine; his color was that of copper; he had dark whiskers and dark moustache; he wore a Turkish cap, around which was wrapped a nondescript turban. His robe was made of a kind of check, coming down a little below the knees,—under which was a shirt coming down still lower. He wore a girdle. His



shoes were broad and flat, strongly resembling the feet of a camel, which this child of nature seems to have imitated. At his right hung a ram's horn of powder from his girdle, while at his back hung a bag of cartridges of some kind or other. Also from his back swung, suspended by a cord, passing through the lock and the exterior part of the barrel, a flint-lock musket. He was very attentive to me, and said, "*Bedouin tyib*," "Bedouin good"; I hesitated for a moment to answer this, for I could not regard all the Bedouins as saints, and answered, "*Ante tyib*," "you are good." For the first two hours after leaving the convent we saw not a living creature. The morning was delightful; the moon shone beautifully, and its waning form must have been deeply interesting to my Mohammedan escort, not only on account of its being the symbol of his faith, but from its announcing by its smallness the speedy close of the hateful fast of the Ramadan. The sun rose with form greatly elongated over the mountains of Moab, whose deep-blue mass was projected against a brilliant sky. The scene was truly grand, and the contrast between the brilliancy of the heavens above us and the desolation beneath our feet was striking. We scared up a flock of partridges on the way, and saw several Bedouin encampments. We passed close to a mountain called Neby Moses, where tradition relates Moses was buried. In coming down from the high desert land of Judea into the valley of the Dead Sea and of the Jordan, we saw in the north, more than a hundred miles distant, Mount Hermon raising his broad, lofty, snow-capped head. The cool breeze from the Dead Sea was refreshing, and the sea appeared to be a sea of life in the midst

of death. Perhaps it is called "dead" from the deadness of everything around. When not far from its head, we saw some low-spreading trees, with branches resembling Scotch broom. My Bedouin escort informed me that the name of this tree was *retam*, broom-tree. This is the *rothem* of the Hebrew, the same word which our translators render "juniper," under which Elijah\* sat, in the south of Judea, where Dr. Robinson found the same tree.

Here too, and at the Jordan, we saw large numbers of tall reeds easily moved by the wind. In this region John baptized. The sight of these reeds brought forcibly to my mind the language of our Saviour respecting John: "But what went ye out into the desert [of Judea] to see? A reed shaken with the wind?" Near these reeds, not far from the Dead Sea, we saw a fountain of water; we tasted it, but found it unfit to drink. We reached the Dead Sea before noon. We observed along its northern shore, at an elevation of four or five feet above the water, a large quantity of drift-wood, washed there, we suppose, when the sea was higher. We bathed in the waters of the sea, which we found unpleasantly cold. They are very clear, very salt, and very bitter,—the bitter taste remaining in the mouth for some time. We found no difficulty in sinking in the water. I rode along the shore of the sea with the intention of seeing the entrance of the Jordan into it. My companions had gone on to strike the Jordan about four miles above its mouth. But finding that I continued my journey along the shore, one of them rode back

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\* 1 Kings xix. 4.

to me in haste, declaring that Bedouins were at the mouth of the river, and besides this, it would detain us four hours to go there. I don't suppose any Bedouins were there; and we might have been detained a couple of hours by the detour. I yielded to his wishes.

The fact is, when a traveler attempts to depart from the usual path he meets with strong opposition from his attendants, who invent all sorts of stories to deter him. My dragoman, a Protestant Christian, I think, was not a whit more conscientious than other guides. We struck the Jordan a little before two P.M. The plain above the Dead Sea is but a few feet higher than the sea. On approaching the Jordan, I turned aside a little, and rode up to the bank, which in this place was perpendicular. Here one of my attendants called after me to come back, as my horse would be mired. Of this there was not the slightest danger; they did not wish to be detained, that was all. We found at the Jordan an Arab in charge of a large number of camels that were feeding on the shrubbery. The Jordan, where we stopped, was easy of access, the bank sloping down to the stream from an elevation of not more than eight or ten feet. The stream here, near the bank, is shallow, and the bottom covered with pebbles, to which the Baptist probably alludes when he says: "God is able of these stones to raise up children unto Abraham" (Matt. iii. 9). The Jordan here is about thirty yards wide, and quite rapid. Along its banks are small trees, bushes, and thickets. In these thickets it seems that in ancient times lions dwelt, and that they were driven out when the river overflowed its banks. Hence the language of the

prophet: "Behold, he shall come up like a lion from the swelling of Jordan" (Jer. xlix. 19). Some distance back from the stream, I cannot say exactly how far, perhaps thirty yards, there is a second bank, several feet high, ascending which, you are on the plain of Jericho. We drank of the sacred waters of the Jordan, and washed our hands and face in it, and brought away two bottles of the water, one of which was broken on the way to Jerusalem, and the other we brought home in safety. It was at this spot, or very near here, that John baptized the multitudes that came to him, and that our Saviour himself was baptized, and the voice came from heaven: "This is my beloved Son, in whom I am well pleased."

Very near this place too, nearly opposite Jericho, about four miles above the Dead Sea, the Israelites under Joshua crossed over, while the waters above stood up like a heap.

We left the Jordan about two P.M. for new Jericho. We crossed the Wady Kelt, containing but little water, and passed through balsam-trees and hawthorns. We saw two eagles in the plain of Jericho. We overtook on the way a large herd of small cattle. We were pleased with this, for it gave us a prospect of obtaining milk for our coffee. We reached new Jericho, a small, miserable hut town, about four P.M. With the son of the sheikh as a guide, I went to the site of old Jericho, a mile and a half farther, on the border of the plain, at the foot of the mountain region. Here we saw some old houses and arches, and a large mound. A fountain of water, Ain Sultan, Fountain of the Sultan, strong enough to turn a grist-mill, pours forth from the base of the mound. This is evidently the

site of old Jericho, whose walls fell down in the days of Joshua. It is to this fountain, doubtless, that allusion is made in Joshua xvi. 1: "And the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east [of the city?], to the wilderness that goeth up from Jericho throughout Mount Beth-el." This is also the fountain whose bitter waters were healed by Elisha: "And the men of the city [Jericho] said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day" (2 Kings ii. 19-22). Josephus also speaks of this fountain: "There is a fountain by Jericho that runs plentifully, and is very fit for watering the ground; it rises near the old city, which Joshua, the son of Nun, the general of the Hebrews, took the first of all the cities of the land of Canaan, by right of war."\* We found the water of the fountain good; it waters the plain of Jericho, and is almost entirely exhausted by the people in irrigation and in other uses. The distances of this site, both from Jerusalem and the Jordan, correspond well with those given by Josephus,—one hundred and fifty furlongs (about eighteen miles) from the former, and sixty furlongs (about seven miles) from the latter.†

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\* "Wars," Book iv., chap. 8.

† Ibid.

I returned from old to new Jericho. Here I saw the largest fig-trees that I had met with in Palestine. Their leaves were still green, and so were those of a vine-stock that I observed, although it was the last day of December. Jericho lies nearly four thousand feet lower than Jerusalem, hence its temperature is higher than that of Jerusalem, in the vicinity of which the fig-trees were leafless. We stayed for the night near an old castle. The proprietor seemed anxious that I should take up my lodging with him, and showed me his rooms; but none of them pleased me, so I determined to sleep out in the open air, on a pile of stone built around a reservoir. The place had simply a covering. My dragoman obtained some goat's milk for my coffee, which was excellent, for I made it myself. When it grew dark, some of the Arabs gathered around our fire. One of the natives, of ash color, dressed in fantastics, with an old sword, paid us a visit to get some backshish for his performances. He had on a tall hat, and around his face were tied some tags of sheep's wool. He went through various manœuvres with his sword, while the Arabs looked intently at me to see how I would take the matter. At length I burst into a laugh, with the remark that "I was not born in the woods to be scared by an owl." I gave him some backshish, and got rid of his antics and fooleries.

While engaged in endeavoring to obtain the variation of the magnetic needle, by observations of the polar star, the Arabs seemed curious to know what I was about. I could not get the variation exactly, but it seemed to be about ten degrees west. During the night the jackals entertained me, and I may say,



*delighted* me, with their howlings; for I saw in their howlings some beautiful illustrations of Scripture. The translators of the English Bible knew nothing of this animal; at least they never call it by this name. They have used as substitute for it, *dragons, wild beasts of the islands*, etc. The Hebrew word *iy*, plural, *iyyim*, is given by Gesenius, *the howler, the jackal*; so also the word *tannim* is to be rendered *jackals*: "And *jackals* shall howl in their pleasant palaces" (Isa. xiii. 22); "In the habitation of jackals [the desert] shall be grass with reeds and rushes" (Isa. xxxv. 7). The jackal bears considerable resemblance to the fox, but is rather larger. The night was quite pleasant. About four o'clock in the morning, when the jackals had given a simultaneous yelp, we started for Jerusalem.

The road from Jericho to Jerusalem is, for the most part, exceedingly rough, passing through the desert of Judea. I felt myself in great peril in making this journey in the dark, for my horse was lame, and I feared he would fall down. It was in this region that "a certain man went down from Jerusalem to Jericho, and fell among thieves" (Luke x. 30); and this mountainous, desolate tract would naturally afford a good hiding-place for robbers. We saw but little cultivation anywhere between Jericho and Jerusalem. A short time before reaching Bethany we ascended a high, steep hill, at the foot of which was a fountain of water. At the top of this hill our escort, the son of the sheikh, left us. We paid him for three days, at the rate of two francs and a half a day, and gave him some backshish in addition. He lived at Abu Dis, not far from Bethany. On reaching Bethany, I re-

solved to ascertain the distance from thence to Jerusalem. Five or six minutes after leaving Bethany I came in full view of nearly all Jerusalem, at the Mount of Olives, where our Saviour wept over the city, and in thirty-nine or forty minutes after leaving Bethany I entered St. Stephen's gate in Jerusalem. The rate of my horse was about two and a half miles an hour; for we were seven hours and a quarter, or rather more, on the way from new Jericho to Jerusalem; over eight hours, exclusive of stoppages, in going from Jerusalem to Hebron. These thirty-nine or forty minutes, then, will give us about a mile and three-quarters as the distance from Bethany to Jerusalem, just as the evangelist states, "Now Bethany was nigh unto Jerusalem, about fifteen furlongs off" (John xi. 18). The Greek furlong was two hundred and two yards, so that fifteen of them would make about one mile and three-quarters.

I entered the Prussian hospice, in Jerusalem, about a quarter-past eleven A.M. The journey had been a wearisome one, but deeply interesting. A merciful Providence had kindly preserved me. It was the first day of the new year.

The following Sunday morning I again attended English service on Mount Zion, and heard Bishop Gobat preach, and communed after service. It was a rare privilege, to celebrate the death of Christ in the very city where he originally instituted the holy service. When the minister read the Scripture in which the phrase, "And the daughter of Zion," occurred, it produced a singular and impressive effect.

On the following Tuesday I went on horseback with a dragoman to Neby Samwil, the Mizpeh of

Scripture, about five miles northwest of Jerusalem. This hill is the highest point in the whole region about Jerusalem. On the top stands an old mosque with minaret, a very plain, square stone building. I had no difficulty in obtaining admission to this venerable building, which "is regarded by Jews, Christians, and Mohammedans as covering the tomb of the prophet Samuel." I ascended the low minaret, and from that height I had a fine view of the country around, El-Jib (Gibeon), Beeroth, Upper Bethhoron, Gibeah, Ram-Allah. To the north of Mizpeh is a fine, fertile valley, on the east border of which is Gibeon, the inhabitants of which deceived Joshua. To the east of us was Beit Hanîna, a village in Wady Hanîna. On the southwest the Mount of Olives was visible. There is scarcely a dozen inhabitants in Mizpeh. There are a few remains of some ancient buildings. The top of the hill is not large. In returning to Jerusalem, we came by way of Lifta, a village in which there are several fountains of water. Dr. Barclay supposes this village to be the Nephtoah of Scripture.

As we passed along, we saw in Wady Hanîna an ass and a heifer yoked to the same plow. From Lifta, which stands on the southeast side of the valley of Hanîna, we ascended the hill to the road that leads from Joppa to Jerusalem. The hill was very steep and exceedingly rocky, and to horses not trained to such ground it would have been impassable. My dragoman took the lead, with a musket swung across his shoulders, the muzzle of which, pointing towards me occasionally as he rode over the rocks, was not very pleasant. I cannot but attribute his taking his musket to his cowardice. Nowhere in Palestine, ex-

cept from Mar Saba to the Dead Sea, Jordan, Jericho, and Bethany, had I been accompanied by any one bearing fire-arms.

On Thursday I visited a second time the Garden of Gethsemane. It lies just east of the Kidron, at the foot of the Mount of Olives. The garden is surrounded by a stone wall; it is in the form of a parallelogram; the length of the garden is about fifty-nine yards, its breadth about fifty-four yards, and the height of the wall about ten feet. It contains eight clusters of old olive-trees. A small building stands inside of the walls, in which a monk lives who has charge of the garden. The garden is divided by pale fences into several compartments, in which flowers are cultivated. On making my first visit, I knocked at the door that stands near the southeast corner. It was at length opened by the monk from within by an arrangement of cords, which college students would call a lazy-latch. The monk pointed out to me the place where Judas betrayed Christ with a kiss, and where the apostles fell asleep. I would have been satisfied with something less than this minute identification of localities. When I made my second visit, the monk was absent, and I knocked till his return. On letting me into the garden he conducted me into one of its apartments, locked the gate and went into his house, thus leaving me to sacred meditation. There is no reason to doubt that this is the place, certainly very near here, where our Saviour suffered his painful agony on the night of his betrayal. In Matthew it is stated, "Then cometh Jesus with them unto a place called Gethsemane" (oil press). Mark uses the same language. Luke says: "And he came

out, and went as he was wont to the Mount of Olives." John says: "When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into the which he entered, and his disciples." The tradition that fixes the scene of the agony at this place is as old as Eusebius, in the first part of the fourth century. Feeling assured that either in this place, or in its immediate vicinity, our Saviour passed through his terrible agony, when "his sweat was as it were great drops of blood falling down to the ground," I felt the deep solemnity of the place and its soul-stirring associations. And what a multitude of allusions, thought I, have been made to this garden in all ages of the church! As long as there is any love for Christ, or any appreciation of his character in the world, or any soul deeply impressed with its need of an atoning Saviour, this garden can never lose its profound interest.

After remaining here perhaps about a quarter of an hour, I called for the monk to let me out, but I called in vain; climbing up to the top of the pales, I jumped down and went out of the garden. When out of sight of the garden, I went back some distance to take a last lingering look at the scene of our Saviour's agony.

On the afternoon of the same day it rained considerably; but the weather had generally been very dry. This afternoon I made arrangements for leaving Jerusalem for the northern part of Palestine. Before leaving the Holy City it is proper to offer some reflections upon it.

## CHAPTER VI.

A DESCRIPTION OF JERUSALEM.—Its Situation.—Its Valleys.—Its surrounding Hills.—Its Ancient Walls.—Its Modern Gates.—A Description of the Modern City.—Church of the Holy Sepulchre not the true site of our Lord's Crucifixion.—Ancient History of Jerusalem.—Josephus's Description of the Temple.—The Capture of the City and Temple by Titus.—Christ's Prophecy of that Event.—The Subsequent History of the Holy City.—Its Capture by Godfrey of Bouillon, etc.

JERUSALEM is situated on a promontory or elevated tongue of land, surrounded on all sides, except the north, by deep valleys. As you approach the city from the northwest, coming from Joppa, you find that you cross the highest part of the mountain-range about a mile or more distant from Jerusalem. When within a short distance of its northern limit, you perceive, on your right, a depression, becoming deeper and deeper as you approach the Jaffa gate, and extending down several hundred yards farther, where it turns,—a very deep valley here,—and extends towards the east, and unites with another deep valley coming down on the east of the city. These valleys, or wadies, unite and form the Kidron, which runs down to the Dead Sea. The valley on the west of the city is called "the Valley of Gihon"; on the south of the city, "the Valley of the Son of Hinnom." The valley on the east is "the Valley of Jehoshaphat," in which is the Wady Kidron. The depth of the ravine south



of Mount Zion has been estimated by Dr. Robinson to be about one hundred and fifty-four feet; and the Valley of Jehoshaphat, at a point southeast of the southeast corner of the mosque, is one hundred and twenty-eight feet lower than the area of the mosque. The west side of this tongue of land, on which Jerusalem is built, is the highest; and it declines towards the east, and in some places is quite steep. Of this tract, Mount Zion occupies the southwest part; and immediately below it, on the east, is Moriah, the site of the Temple of Solomon, now called Haram Esh-Sherif (Noble Sanctuary), covered in part by the mosques of Omar and El-Aksah. Dr. Robinson locates Acra north of Zion, from which he would separate it by the Tyropæon, or Valley of Cheese-makers, coming down from the Jaffa gate; but there is nothing here that can be properly called a valley. Acra must be located in the northeast part of the city, and Bezetha farther northeast, and occupying also the tract north of the city that is now left out by the city wall. The ground north of the city is generally level for more than half a mile, and is scarcely elevated above that of the present city. North of this region, about a mile and a half north of the city wall, is the hill Scopus, upon which Titus encamped before he destroyed Jerusalem. East of the Valley of Jehoshaphat rises the Mount of Olives, one hundred and seventy-five feet higher than the highest point of Zion. Not far south of the Mount of Olives is the Mount of Offence. South of the Valley of the Son of Hinnom is the Hill of Evil Counsel, of about the same height as Zion. On the west of the Valley of Gihon is a ridge of land, separating this valley from the Valley

of Rephaim (Giants). South of the site of the Temple of Solomon is a long, narrow ridge, called Ophel. The surrounding hills justify the language of the psalmist: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even for ever." (Psalm cxxv. 2.) North of the Damascus gate begins a deep depression of land, extending through the city down to the Pool of Siloam, thus dividing the city into two parts; this valley must be the Tyropæon, "Valley of Cheese-makers," of Josephus; the tract west of this valley is far higher than that east of it.

Josephus's description is as follows: "Jerusalem was fortified with three walls [when it was besieged by Titus], on such parts as were not encompassed with impassable valleys; for in such places it had but one wall. The city was built upon two hills, which are opposite to one another and have a valley to divide them asunder; at which valley the corresponding rows of houses on both hills end. Of these hills, that which contains the upper city is much higher, and in length more direct. Accordingly, it was called the 'Citadel' by King David, but is by us called the 'Upper Market-Place.' But the other hill, which is called Acra, and sustains the lower city, is gibbous (like the moon in her third quarter). Over against this was a third hill [Moriah], but naturally lower than Acra, and parted formerly from the other by a broad valley. However, in those times in which the Asmoneans reigned, they filled up that valley with earth, and had a mind to join the city to the Temple. They then took off part of the height of Acra, and reduced it to be of less elevation than it was before,

that the Temple might be higher than it. Now, the Valley of the Cheesemakers, as it was called, and was that which we told you before distinguished the hill of the upper city from that of the lower, extended as far as Siloam. But on the outside these hills are surrounded by deep valleys, and, by reason of the precipices belonging to them on both sides, they are everywhere impassable. . . . Now that wall [the old wall] began at a tower called Hippius [near the Jaffa gate], and extended as far as the Xistus,—a place so called,—and then joining to the Council-House, ended at the west cloister of the Temple. But if we go the other way, westward, it began at the same place [Tower of Hippius], and extended through a place called 'Bethso' to the Gate of the Essenes; and after that it went southward, having its bending above the Fountain Siloam, where it also bends again toward the east at Solomon's Pool, and reaches as far as a certain place which they call Ophlas, where it was joined to the eastern cloisters of the Temple. The second wall took its beginning from that gate which they call Gennath, which belonged to the first wall; it encompassed only the northern quarter of the city, and reached as far as the Tower Antonia. The beginning of the third wall was at the tower Hippius, whence it reached as far as the north quarter of the city and the tower Psephinus, and then was so far extended till it came over against the monuments of Helena,—which Helena was queen of Adiabene, the daughter of Izates. It then extended farther to a great length, and passed by the sepulchral caverns of the kings, and bent again at the tower of the corner, at the monument which is called the 'Monument of

the Fuller,' and joined to the old wall at the valley called 'the Valley of the Kidron.'" "It was Agrippa who encompassed the parts added to the old city with this wall, which had been all naked before; for as the city grew more populous it gradually crept beyond its own limits, and those parts of it that stood northward of the Temple, and joined that hill to the city and made it considerably larger, and occasioned that hill which is in number the fourth and is called Bezetha, to be inhabited also."\* Josephus also informs us that the whole circuit of the city was thirty-three stadia,—nearly four miles; this would give us an area of about a square mile.

The length of the whole wall around Jerusalem at present, according to the measurements of Dr. Robinson, is something less than two and a half miles; which gives us something less than a third of a square mile in area, as its breadth from the Jaffa gate to the edge of the Valley of Jehoshaphat is about ten hundred and twenty yards, and its average length is about the same. The south part of Mount Zion is now left out by the southern wall, and also the whole of Ophel. The northern wall also leaves out a large tract once covered by the ancient city.

According to Josephus, the Valley of the Cheesemakers divided the upper city from the lower one, and the city was built upon two hills. We have already seen that the Valley of the Cheesemakers begins north of the Damascus gate, and extends to the Fountain of Siloam. The west side of the city is, in its whole extent, higher than the eastern; but if we

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\* "Wars," Book v., chap. 4.

suppose the Valley of the Cheesemakers to begin at the Jaffa gate, as Dr. Robinson does, then the city is not divided into two great parts, but into three, for there is the conspicuous valley coming down from the Damascus gate. Nor could that tract north and northeast of the Jaffa gate be called the lower city, for a part of it is rather higher than Mount Zion.

The present walls of Jerusalem are, on an average, about thirty or forty feet high. They were built in 1542. There are five gates of entrance through these walls. The gate through which American and European travelers enter the city, is the Jaffa gate, on the west side, close to the Tower of Hippicus; the Damascus gate stands in the north wall; St. Stephen's gate in the east; and the Zion gate, on Mount Zion, in the southern wall. Besides these gates, there is another gate in the southern wall, at the Tyropœon, not very far from the southwest corner of the Mosque El-Aksah. This is the Dung gate. We passed through this gate, which was closed when Dr. Robinson was in Jerusalem. On a Sunday, however, we found it closed.

All these gates are closed at sunset, except the Jaffa gate, which I understood is kept open till a late hour. Armed guards stand at these gates during the day.

In the tract of land north of the present walls I observed several old cisterns. A few hundred yards north of the Damascus gate is a grove of olives, and near it a large bank of ashes, thrown out there in all probability before the destruction of the city by Titus.

A little east of the Damascus gate is a cistern or pool of water, Birk Hejjeh. A little to the northeast

of the Damascus gate is the Grotto of Jeremiah ; we paid it a visit, but knocked at the door in vain for admission. Just above this is a considerable hill, which is probably, in part at least, the Bezetha of Josephus. It is now a Mohammedan cemetery. The Mohammedans have also a cemetery south of St. Stephen's gate, between the city wall and the Valley of Jehoshaphat. We saw the reputed tomb of the Virgin Mary in the Valley of the Kidron, a short distance northwest of Gethsemane. The Valley of the Tyropœon and Ophel, south of the great mosques, outside of the city, were partly set in cauliflowers. The reputed tomb of David, covered with a building, lies on Mount Zion, outside of the wall, and west of it is a cemetery, and just outside of the walls, on the southwest part of Zion, is the Protestant cemetery. When I visited it I found the door of admission to the inclosure locked.

The general appearance of the country around Jerusalem is desolate. Not far from Jerusalem to the east, the desert of Judea sets in. It is true that in the spring the country may appear very different, but heavy crops cannot be raised here. But few trees are here seen except the olive.

The streets of Jerusalem, like those of all Oriental cities, are narrow, without sidewalks, and are generally paved with stone. Some of the streets are partly arched over with dwellings. These streets are for the most part straight, and, for an Oriental city, are not very dirty. Neither in Jerusalem, nor in any Oriental city that I have seen, is there any name affixed to the streets, or any number to a house. I cannot say that they have names. I heard a street one day called Christian Street by my guide. Whether it was the



name or not, I am unable to say; the street was in the Christian quarter. The streets in Jerusalem are not lighted; and in traveling in the night it is necessary to take a lantern.

The houses of Jerusalem are all built of stone, even their floors, owing to the scarcity of wood. They all terminate in domes or cupolas. Of course there is perfect security against fire. Few of these houses are more than two stories high.

The population of Jerusalem, according to the last estimate, or census, as our acting consul in Jerusalem, Mr. Hay, called it, is as follows: Jews 12,000, Mohammedans 5000, Christians 4000; total 21,000. Many of the Jews here live on charity. West of the Valley of Gihon is a long row of low, new buildings, the hospital for the Jews, built by their wealthier brethren. The Jews are said to be greatly oppressed by their rabbins. Some of the Jews are money-changers. Indeed, this is a quite important business in Jerusalem. You are not to imagine a large broker establishment,—though there is one establishment of this kind at least in the town,—but men sitting on the sides of the streets with large coffers, in which they have piles of coins, ready to shave you at a moment's notice. One of these money-changers demanded of me a discount of one franc in giving me francs for a twenty-franc gold piece. They will not change coin for you without a heavy discount. Such a thing as getting money changed as we do in America, without paying for it, is unknown in Jerusalem.

In the city there are several stores kept by Europeans. Mr. Spitler's is the largest of these. This store belongs to a Swiss gentleman, who, I under-

stood, gives away his profits to religious purposes. The ordinary bazaars, or stores with open fronts, on the sides of the streets, are small, and of course have no great variety of goods.

The water in Jerusalem is principally rain-water, caught in cisterns. A considerable quantity is brought from the well En-Rogel. When I was in Jerusalem, the weather was dry, and the stock of water was growing very short.

Fuel is a scarce article, not only in Jerusalem, but in all Palestine. You see frequently camels loaded with wood entering Jerusalem by the Jaffa gate. The wood generally consists of stumps of old olive-trees, scrub oaks with their stumps, and oak-brush. Charcoal is also used. Fuel is used by the natives for cooking only, as the ground never freezes in Palestine, and as snow and really cold weather are not known there. But there is a dampness in their limestone houses, which makes them rather unpleasant to Europeans and Americans without fire. I was at Jerusalem in mid-winter, and the room in which I stayed had no arrangements for heating and was rather unpleasant to me. Not far from the Church of the Holy Sepulchre is an establishment where various articles are made of olive-wood, which are purchased by visitors as memorials of the Holy City.

The Church of the Holy Sepulchre is regarded by Christians as the most sacred place in Jerusalem, provided they have faith in the tradition that assigns the crucifixion and burial of Christ to that locality. We had felt the force of the objections that Dr. Robinson had urged against the tradition, but counter arguments drawn from tradition had led us strongly to

regard the locality as the true site. But a view of the location of the church in the very heart of the modern city dispelled at once the idea that this church stands over the place where our Saviour was buried. With the feeling that the church does not cover the true site, it lost for us the interest that it would otherwise have had. The Church of the Holy Sepulchre, built originally by Constantine, in the first part of the fourth century, is shared by several Christian denominations in common. The church has been several times destroyed in part, and been rebuilt. At present, they show therein the tomb in which our Saviour lay; it stands in a small apartment in charge of a monk; lights are kept continually burning around it. They also point out the place where the cross stood, and various other localities connected with the scenes of the crucifixion, burial, and resurrection of our Saviour, which imagination or fraud has invented.

A temple of Venus stood over the spot which was selected in the time of Constantine as the site for the Church of the Holy Sepulchre. That tradition had preserved the true spot to the time of Constantine we have no proof, but simply an *a priori* probability. But it is possible that in the destruction of Jerusalem, with the demolition of most of its walls, and all, or nearly all, its houses, and the changes introduced in the vicinity of the city, especially on the north, where the attack was made upon the city by Titus, the site of the crucifixion may have been lost. The third wall, around the northern part of Jerusalem, was built about twelve years after the crucifixion; and the building of this wall, and of new houses, may have obliterated all traces of the site of the crucifixion and burial.

The church stands about three hundred and fifty yards from the Jaffa gate, two hundred and fifty from the northern wall of the city, and about a quarter of a mile from the ground once covered by Solomon's Temple. It is difficult to believe that at the time of Christ, when the city was at the height of its prosperity, this spot lay outside of the city, even if it lay outside of the second wall. The place where our Lord was crucified was "without the gate" (Heb. xiii. 12), but "nigh to the city" (John xix. 20). The second wall, already built in the time of Christ, must have included the Pool of Hezekiah,—still existing,—and could not well have done that without at the same time including the site of the holy sepulchre.

It is not reasonable to suppose that the Jews would have buried in the town, and on the supposition that houses were standing in the neighborhood of the holy sepulchre, we cannot suppose that our Saviour was buried there. One thing is clear, the traditions of the monks respecting sacred localities are of themselves of but little value. The Church of the Ascension, standing on the top of the Mount of Olives, certainly does not occupy the site from which our Saviour ascended to heaven; for, according to Luke, it must have taken place from Bethany. Tradition seems prone to fix on the most conspicuous localities.

The site on which Jerusalem stands was evidently selected on account of its strength. It is impossible to say when the city was founded. As far back as the time of Abraham, mention is made of Melchizedek, king of Salem. (Gen. xiv. 18.) This Salem is in all probability Jerusalem, just as the city is so called in Psalm lxxvi. 2: "In Salem also is his tabernacle." In

Joshua x. 1, mention is made of Adoni-Zedek, king of Jerusalem. In the division of Palestine, Jerusalem fell within the limits of the territory of Benjamin. But neither Benjamin nor Judah could drive out the Jebusites from Jerusalem; but they retained possession for about four hundred years after the conquest of the land of Canaan, when they were driven out by David, and the city made the capital of his kingdom. David also brought the ark of the covenant to Jerusalem; and Solomon, his son and successor, built on Mount Moriah a magnificent temple to the Lord. Jerusalem then grew rapidly in importance and prosperity till the revolt of the ten tribes, in the time of Rehoboam, when its splendor must have suffered a partial eclipse. "Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose." (Deut. xvi. 16.) While all Israel was united under David and under Solomon, Jerusalem was the chosen place for the celebration of the great annual festivals, and was much frequented by the Israelites from all sections. "Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." (Psalm cxxii. 4.) "The city which I have chosen out of all the tribes of Israel." (1 Kings xi. 32.) Jeroboam made Shechem the capital of his kingdom of the ten tribes, and forbade his subjects to go up to Jerusalem to the great festivals. From this time Jerusalem was the capital of Judah and Benjamin only.

"In the nineteenth year of king Nebuchadnezzar king of Babylon, Nebuzar-adan, captain of the guard, burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house

burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about." (2 Kings xxv.) The houses were at that time evidently of wood. Nebuzar-adan carried away to Babylon the mass of the people of Jerusalem, and the city was thus left almost desolate during the seventy years' captivity. The city was rebuilt after the return of the Jews from the captivity of Babylon; and reached such a degree of prosperity that, about three hundred years before Christ, its population is put down at one hundred and twenty thousand by Hecatæus of Abdera, who accompanied Alexander the Great on his Eastern expedition.\* The city was surprised by Ptolemy, king of Egypt (B.C. 324), on the sabbath-day, when the Jews would not fight, and many of the inhabitants were carried away into Egypt. Jerusalem suffered greatly in the time of Antiochus Epiphanes, about B.C. 168. This king attempted to bring the Jewish people over to heathenism, and his officer, Apollonius, with twenty-two thousand men, plundered the city and razed its walls. A statue of Jupiter was set up in the Temple, and the observances of the Jewish law abolished, and its observers persecuted; Jerusalem was deserted, and the daily sacrifice was entirely discontinued.

The Maccabees defeated the Syrian power and established the independence of their country; and Jerusalem remained free until Pompey captured it, B.C. 63, when it passed into the hands of the Romans. In the year B.C. 43, Antipater built the walls of Jerusalem, which Pompey had demolished. Soon after this,

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\* In Euseb. Prep. Evan., lib. ix., cap. 4.



Herod the Great rebuilt the city and temple of Jerusalem with great splendor. "Forty and six years was this temple in building." (John ii. 20.) Pliny remarks that Jerusalem was "by far the most splendid city of the whole East, and not of Judea only." Josephus, in his "Wars of the Jews," gives us an elaborate description of the Jewish temple as it was just before it was destroyed by the Romans under Titus. "Now, this temple, as I have already said, was built upon a strong hill. At first, the plain upon the top was hardly sufficient for the holy house and the altar, for the ground about it was very uneven and like a precipice; but when king Solomon, who was the person that built the temple, had built a wall to it on the east side, there was then added one cloister, founded upon a bank cast up for it, and on the other parts the holy house stood naked; but in future ages the people added new banks, and the hill became a larger plain. They then broke down the wall on the north side, and took in as much as sufficed afterward for the compass of the entire temple; and when they had built walls on three sides of the temple round about, from the bottom of the hill, and had performed a work that was greater than could be hoped for (in which work long ages were spent by them, as well as all their sacred treasures were exhausted, which were still replenished by those tributes which were sent to God from the whole habitable earth), they then encompassed their upper courts with cloisters, as well as they [afterward] did the lowest [court of the] temple. The lowest part of this was erected to the height of three hundred cubits, and in some places more; yet did not the entire depth of the foun-

dations appear, for they brought earth and filled up the valleys, as being desirous to make them on a level with the narrow streets of the city, wherein they made use of stones of forty cubits in magnitude; for the great plenty of money they then had, and the liberality of the people, made this attempt of theirs succeed to an incredible degree; and what could not be so much as hoped for, as ever to be accomplished, was by perseverance and length of time brought to perfection. Now, for the works that were above these foundations, these were not unworthy of such foundations; for all the cloisters were double, and the pillars to them belonging were twenty-five cubits in height, and supported the cloisters. These pillars were of one entire stone, each of them, and that stone was white marble; and the roofs were adorned with cedar, curiously graven. The natural magnificence and excellent polish, and the harmony of the joints in these cloisters, afforded a prospect that was very remarkable; nor was it on the outside adorned with any work of the painter or engraver. The cloisters [of the utmost court] were in breadth thirty cubits, while the entire compass of it was, by measure, six furlongs, including the Tower of Antonia; these entire courts that were exposed to the air were laid with stones of all sorts. When you go through these [first] cloisters unto the second [court of the] temple, there was a partition made of stone all around, whose height was three cubits; its construction was very elegant: upon it stood pillars, at equal distances from one another, declaring the law of purity,—some in Greek and some in Roman letters,—that ‘no foreigner should go within that sanctuary;’ for that second [court of the]

temple was called 'the sanctuary,' and was ascended by fourteen steps from the first court. This court was four square, and had a wall about it peculiar to itself; the height of its buildings, although it was on the outside forty cubits, was hidden by the steps, and on the inside that height was but twenty-five cubits; for it being built over against a higher part of the hill with steps, it was no further to be entirely discerned within, being covered by the hill itself. Beyond these fourteen steps there was the distance of ten cubits: this was all plain, whence there were other steps, each of five cubits a-piece, that led to the gates, which gates on the north and sides were eight, on each of those sides four, and, of necessity, two on the east; for since there was a partition built for the women on that side, as the proper place wherein they were to worship, there was a necessity of a second gate for them: this gate was cut out of its wall over against the first gate. There was also on the other sides one southern and one northern gate, through which was a passage into the court of the women; for as to the other gates, the women were not allowed to pass through them; nor when they went through their own gate could they go beyond their own wall. This place was allotted to the women of our own country, and of other countries, provided they were of the same nation, and that equally. The western part of this court had no gate at all, but the wall was built entire on that side; but then the cloisters which were betwixt the gates extended from the wall inward, before the chambers; for they were supported by very fine and large pillars. These cloisters were single, and, excepting their magnitude, were no ways inferior to those of the lower court.

“Now nine of these gates were on every side covered over with gold and silver, as were the jambs of their doors and their lintels; but there was one gate that was without the inward court of the holy house, which was of Corinthian brass, and greatly excelled those that were only covered over with silver and gold. Each gate had two doors, whose height was, severally, thirty cubits, and their breadth fifteen. However, they had large spaces within of thirty cubits, and had on each side rooms, and those, both in breadth and in length, built like towers, and their height was above forty cubits. Two pillars did also support these rooms, and were in circumference twelve cubits. Now the magnitude of the other gates were equal one to another; but that over the Corinthian gate, which opened on the east, over against the holy house itself, was much larger; for its height was fifty cubits; and its doors were forty cubits; and it was adorned after a most costly manner, as having much richer and thicker plates of silver and gold upon them than the other. These nine gates had that silver and gold poured upon them by Alexander, the father of Tiberias. Now there were fifteen steps, which led away from the wall of the court of the women to this greater gate; whereas, those that led thither from the other gates were five steps shorter.

“As to the holy house itself, which was placed in the midst [of the inner court], that most sacred part of the temple, it was ascended by twelve steps; and in front its height and its breadth were equal, and each one hundred cubits, though it was behind forty cubits narrower; for on its front, it had what may be styled shoulders on each side, that passed twenty cubits

further. Its first gate was seventy cubits high, and twenty-five cubits broad; for it represented the universal visibility of heaven, and that it cannot be excluded from any place. Its front was covered with gold all over, and through it the first part of the house that was more inward did all of it appear; which as it was very large, so did all the parts about the more inward gate appear to shine to those that saw them; but then, as the entire house was divided into two parts within, it was only the first part of it that was open to our view. Its height extended all along to ninety cubits in height, and its length was fifty cubits, and its breadth twenty; but that gate which was at this end of the first part of the house was, as we have already observed, all over covered with gold, as was its whole wall about it; it had also golden vines above it, from which clusters of grapes hung as tall as a man's height; but then this house, as it was divided into two parts, the inner part was lower than the appearance of the outer, and had golden doors of fifty-five cubits altitude, and sixteen in breadth; but before these doors there was a veil of equal largeness with the doors. It was a Babylonian curtain embroidered with blue, and fine linen, and scarlet, and purple, and of a contexture that was truly wonderful. Nor was this mixture of color without its mystical interpretation, but was a kind of image of the universe; for by the scarlet there seemed to be enigmatically signified fire, by the fine flax the earth, by the blue the air, and by the purple the sea; two of them having their colors the foundation of this resemblance; but the fine flax and the purple have their own origin for that foundation, the earth producing the one, and

the sea the other. This curtain had also embroidered upon it all that was mystical in the heavens, excepting that of the [twelve] signs, representing living creatures.

“When any person entered into the temple, its floor received them. This part of the temple, therefore, was in height sixty cubits, and its length the same; whereas, its breadth was but twenty cubits; but still that sixty cubits in length was divided again, and the first part of it cut off at forty cubits, and had in it three things that were very wonderful, and famous among all mankind; the candlestick, the table [of show-bread], and the altar of incense. Now the seven lamps signified the seven planets; for so many there were springing out of the candlestick. Now the twelve loaves that were upon the table signified the circle of the zodiac and the year; but the altar of incense, by its thirteen kinds of sweet-smelling spices, with which the sea replenished it, signified that God is the possessor of all things that are both in the uninhabitable and in the inhabited parts of the earth, and that they all are to be dedicated to his use. But the inmost part of the temple of all was twenty cubits. This was also separated from the outer part by a veil. In this there was nothing at all. It was inaccessible and inviolable, and not to be seen by any; and was called the Holy of Holies. . . . The whole height amounted to one hundred cubits.

“Now the outward face of the temple in its front wanted nothing that was likely to surprise either men’s minds or their eyes; for it was covered all over with plates of gold, of great weight, and, at the first rising of the sun, reflected back a very fiery splendor,



and made those who forced themselves to look upon it, to turn their eyes away, just as they would have done at the sun's own rays. But this temple appeared to strangers when they were at a distance, like a mountain covered with snow; for as to those parts of it that were not gilt, they were exceeding white. On its top it had spikes with sharp points, to prevent any pollution of it by birds sitting upon it. Of its stones, some of them were forty-five cubits in length, five in height, and six in breadth. Before this temple stood the altar, fifteen cubits high, and equal both in length and breadth; each of which dimensions was fifty cubits. The figure it was built in was a square, and it had corners like horns; and the passage up to it was by an insensible acclivity. It was formed without any iron tool, nor did any such iron tool so much as touch it at any time. There was a wall of partition, about a cubit in height, made of fine stones, and so as to be grateful to the sight; this encompassed the holy house and the altar, and kept the people that were on the outside off from the priests."\*

The population of Jerusalem, at the time of Christ, could not have been more than one hundred and fifty thousand or one hundred and seventy thousand at most. It covered scarcely a square mile; comparing this area with that of Damascus and Smyrna, both Oriental cities, we find that it is considerably less than that of Damascus,—the population of which is from one hundred and eighty to two hundred thousand,—hardly as great as that of Smyrna, whose population is about one hundred and fifty thousand. Its area

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\* Book v., chap. 5.

was about that of Venice at present, which has a population of a hundred and thirty thousand. This town is very compactly built, with narrow streets and high houses. The population of Jerusalem, as we have already seen, was estimated by Hecatæus of Abdera, something more than 300 B.C., to be one hundred and twenty thousand. The numbers given by Josephus are doubtless greatly exaggerated; he states the number of persons that perished in the siege of Jerusalem by Titus to be one million one hundred thousand; and to show the possibility of this, he states that in the time of Nero, at the celebration of the passover, two million seven hundred thousand persons feasted together in the city. But this number would be absolutely impossible. Tacitus states the whole number of those who were besieged—men, women, and children—in the city by Titus to be six hundred thousand, which is not improbable.\*

Titus, A.D. 69, advanced with a force of about eighty thousand men against Jerusalem, and pitched his camp on the hill Scopus, about three-fourths of a mile north of the northern wall of the ancient city. "Titus drew a line of circumvallation round the city, at a distance of one or two furlongs from the walls, which was completed by three days' continuous labor of the whole army." Famine, pestilence, murder, and robbery raged in the city, from which Titus would not allow the inhabitants to depart and pass through the Roman lines. Jerusalem fell, after a siege of five months and a half, on the 8th of the month Gorpæus,—the first

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\* "Multitudinem obsessorum, omnis ætatis, virile ac muliebre secus, sexcenta millia fuisse accepimus." Hist., lib. v., cap. 13.

part of September probably,—in the year 70. Ninety-seven thousand Jews were sold captive into different nations; the walls of the city and the houses were demolished, and the Temple laid in ashes. Three towers only were spared,—Hippicus, Mariamne, and Phaselus,—and the wall on the west side of the city was left as a protection to the Roman garrison. “All the rest of the wall was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those who came thither believe it had ever been inhabited.” (Josephus.) Eusebius informs us that before Titus threw his army around the city, the Christians escaped to Pella, beyond Jordan. When our Saviour beheld Jerusalem and wept over it, he uttered the prediction that there should not be left one stone upon another (Greek, “stone upon stone”), and when he was shown the buildings of the Temple he declared that “there shall not be left here one stone upon another that shall not be thrown down.” Of the Temple nothing remains but some foundation stones. The prophecy has been substantially and almost literally fulfilled; and we see “Jerusalem trodden down of the Gentiles” still. We may remark here what we have observed elsewhere: that in a short, pithy, prophetic declaration we are not to expect all the precision of a geometrical definition or of an algebraical equation. To stop in the midst of lofty prophecy and make minute exceptions to the general statement, would be out of place. Imagine our Saviour qualifying his prophecy with a remark of this kind: “But the enemy will leave the western wall of the city and several towers, some parts of the foundation of the Temple, and a small portion

of the eastern wall near the Temple; also a few houses here and there." Of the western wall of Jerusalem, nothing remains; its towers, with the exception of the lower part of Hippicus, have all disappeared.

After the subjugation of the Jews (A.D. 135)—who, under Barchochebas, an impostor, had rebelled against the Romans—Jerusalem was made a Roman colony, and named, after Ælius Adrianus, Ælia Capitolina, and a temple to Jupiter was built on Mount Moriah. The Jews were forbidden, on the pain of death, to enter Jerusalem.

When Constantine obtained the government of the Roman world, and embraced Christianity, he so far revoked the edict existing against the Jews as to allow them to enter the Holy City once a year, to wail over the destruction of the Temple. Pilgrimages to the Holy City now became common, and Constantine gave orders for the building of the Church of the Holy Sepulchre.

In the year 614, the Persians having defeated the army of the Emperor Heraclius, captured Jerusalem, slaughtered thousands of the inhabitants, and destroyed some of the finest churches. But in the following year the city was restored to the emperor. Jerusalem next fell into the hands of the celebrated Caliph Omar, after a long siege. He entered the city in his garment of camel's hair, and conducted himself with much generous forbearance. He gave orders for the building of the mosque bearing his name, on Mount Moriah.

Jerusalem passed into the hands of the Turcomans in the year 1073. These barbarous Turks treated the Christian pilgrims with great severity; and piteous

tales of their sufferings in the Holy City aroused the sympathies of Europe, and gave the first impulse to the expeditions of the Crusaders. But while these expeditions were on foot, Jerusalem passed over to the Egyptian caliphs. The Crusaders, under Godfrey of Bouillon, after a siege of forty days, captured Jerusalem on the 15th of July, 1099, and made a dreadful slaughter of the Mohammedans, without regard to age or sex; the closing stanza of Tasso's "Jerusalem Delivered" thus beautifully refers to Godfrey of Bouillon:—

“ Thus conquered Godfrey; and as yet there glowed  
A flush of glory in the fulgent West,  
To the freed city, the once loved abode  
Of Christ, the pious Chief and armies press'd,  
Armed as he was; and in his sanguine vest,  
With all his knights in solemn cavalcade,  
He reached the Temple; there, supremely bless'd,  
Hung up his arms, the banner'd spoils display'd,  
And at the sacred tomb his vow'd devotions paid.”

Godfrey became king of Jerusalem. He was buried in the Church of the Holy Sepulchre,—I was shown his sword and spurs in the church. Jerusalem remained in the power of the Christians for eighty-eight years, till the Sultan Saladin wrested it from them in the year 1187; from which time till the year 1229—when it was delivered by treaty to the Christians—it continued in the possession of the Mohammedans. In 1243 the city was again captured, and reverted to the Mohammedans,—who still hold it. It is reckoned a part of the Ottoman Empire. Jerusalem is said to have been captured seventeen times in all.

Before leaving Jerusalem I paid a visit, in company with Mr. Hay, to the French princess who resides on

the south side of the Mount of Olives, not far from the summit. Her residence adjoins a church which she is building, and in which she is to be buried. The church is of the Oriental style, erected around an open court or square.



## CHAPTER VII.

Departure for Nablûs.—Scopus.—Bethel.—Groves of Fig-trees.—Arrival in Sinjil.—An Unpleasant Night.—A Visit to Shiloh.—Arrival in Nablûs.—Samaritan Worship.—A Visit to Jacob's Well.—Ascent of Mount Gerizim.—Interview with the High-Priest of the Samaritans; he says he expects a Messiah; his views on other subjects; he thinks that he alone of all men is right.—From Nablûs to the Ruins of Samaria.—Jenin.—Mountains of Gilboa, Zerin (Jezreel).—The Valley of Jezreel.—The Great Plain of Esdraelon.—The Brook Kishon.—Arrival in Nazareth; the beauty of the town; the magnificent scenery in its vicinity.—Mount Tabor.—Arrival at Tiberias.

THE afternoon before leaving Jerusalem our consul made a bargain with an Arab to take me and trunk to Nablûs for twenty-five francs. I paid five of them that afternoon, and the balance next morning before starting. My understanding was, that we were to leave very early in the morning, and reach Nablûs on the evening of the same day. But my donkey-driver did not come with the donkey, and the horse for myself, till it was quite late, and we did not leave Jerusalem till about half-past seven o'clock. My trunk was strapped to the side of the donkey. We passed out of the Jaffa gate, and were soon stopped by a custom-house officer to have the baggage examined. Backshish of about a franc saved me from this annoyance. We crossed over the hill Scopus, from which we beheld Jerusalem for the last time, and passed between Shafat on our left and Tuleil El Fûl (Gibeah) on our right.

The morning was rainy. The clouds came from the west, and the rain descended gently. I saw on my right Beeroth and Bethel,—passing very near the latter place. Here I saw a large number of stones, and some vultures near, on the rocks. Not long after this, we passed through a large district of fig-trees, closely planted. Some of these fig-trees had been dug about, reminding us of the language of Christ: "Let it [the fig-tree] alone this year also, till I shall dig about it." (Luke xiii. 8.) The soil appeared very rich, and I saw no indication of manure around the trees, which, in this case, was not necessary. After this we passed along wadies for a long distance, without having anything special to attract attention, except a quite well-dressed man—a mail-carrier—that we met, who had a bell strapped at each knee; these bells made a tinkling noise as he walked. At length we turned up a steep hill to the left, at the top of which is situated the village of Sinjil. My donkey-driver, without saying anything,—for he spoke no English,—turned into this village and stopped, against my protest, at the house of a fellah. If an Arab donkey-driver can find a place for his horse or donkey, little does he care about the traveler he is conducting. He puts his hand on the floor where the traveler is to lie, and repeats the word "tyib," good. It was near two P.M. when I reached the place. The building was of one story. Our animals and ourselves entered at the same door. The floor of dirt on one side was raised several feet higher than the other side. This higher side the family of the fellah and ourselves occupied: our animals took the lower part. The noise of our animals and the crying of the children did not allow me to sleep, and

I spent a most unpleasant night. These fellahs, or fellahin, live in the town, and cultivate the country around. The accommodations furnished me were very poor: no bed, no chair, no table, was to be seen. They cooked me two or three eggs in the evening.

Next morning, taking the fellah with whom we stopped for our guide, we started at sunrise for Shiloh, the place where the tabernacle was pitched in the days of Joshua and of the judges. This place is now called by the natives Seilûn (pronounced Sayloon). Its position is accurately given in Judges xxi. 19: "On the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah." Dr. Robinson identified the site in 1838. Passing down the steep hill from Sinjil, we entered a valley and then a circular basin a mile or more in diameter, in the middle of which, on rising ground, stands the village of Turmas. This basin is perhaps the place called, in Joshua, Taanath Shiloh, Circle of Shiloh. Turning from this place to the northeast, ascending between the opening, before we reached the top of the hill, we came upon the remains of an old stone building,—hills surrounding the site,—which our guide pointed out as Seilûn. Among the remains, I saw some broken columns, and two capitals of Corinthian architecture. Above a door to the north, on the outside I observed in bas-relief the representation of an amphora and two wreaths, and two other objects resembling tables. Near these ruins, they were engaged in plowing, and the plow was left, to obtain from me some backshish; but as I had no suitable change to give, nothing was got. Dr. Robinson found other remains on the top of the

hill, which he considers the main site of the ancient town; this may be true. Our guide did not take us to these.

Here, then, the tabernacle was pitched in the days of Joshua, when the land was subdued before Israel, and here the ark of God rested, and the tribes assembled at the great festivals. Here the Lord revealed himself to Samuel, and denounced judgments upon the house of Eli. After the ark was captured by the Philistines, Shiloh lost all its importance. In the time of Jeremiah, the place was quite desolate: "But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel" (chap. vii. 12). "So that he forsook the tabernacle of Shiloh, the tent which he placed among men" (Psalm lxxviii. 60). The site of Shiloh is about a mile and a half or two miles northeast of Sinjil.

We returned to the great road near Sinjil, and following it a short distance, we descended a very heavy hill into a deep valley, and saw close to the road on our right a well of water. We soon saw on our left, but little elevated, Lubban (Lebonah). All this country is better cultivated than that near Jerusalem. Soon after this we entered a long valley, El-Mukhra, which extends beyond Nablûs. This field was set in wheat. We passed Beida and Awerta on our right, and Hawara on our left. Mount Gerizim became visible to us at a distance of several miles. We entered the Valley of Nablûs, between Gerizim and Ebal, and after traveling about a mile, we entered through a gate in the wall into the town of Nablûs. On entering the gate on the northwest side, we were stopped by the

custom-house officers to have the baggage examined. I had been quite unwell the whole day, and before I left Jerusalem I felt that I was growing bilious. My trunk was tied up with ropes and fastened to the donkey, and loosening and opening it was a slow, and to me a painful process. My donkey-driver was to take me to the convent in Nablûs. But this convent, having been recently established, was unknown to him, and to the inhabitants generally I should judge. He put me down at a locanda, hotel; I soon saw that this was no convent. But what was I to do? Where could I get information? I found a man who could speak German; he directed us to a house where tanning was carried on, but here a boy went with us to the convent. Knocking at the door that opens into the street, we soon gained admittance. The accommodations were not extensive, and the priest was not in; the steward, as I shall call him, received me, and got me something to eat. In the room in which I ate was two or three beds, separated from the other part by curtains. The priest returned in the afternoon. A boy from the convent went with me to the house of Rev. El-Karey, to whom I had a letter of introduction from our consul in Jerusalem. Rev. El-Karey is an Arab, born in Nablûs, but educated in England; he married an English lady. He is the missionary of the United Palestinian Society of England. There is nothing sectarian in him, though in principle he is a liberal Baptist. He received me very kindly, and showed me every attention. As it was Saturday afternoon, we hastened off to the synagogue of the Samaritans to see their worship. We found forty or fifty men and boys engaged in prayer. They seemed very

earnest. Rev. El-Karey introduced me to the high-priest of the Samaritans, whom we met there. Mr. El-Karey regards him as the embodiment of Samaritan learning. He was about sixty years of age.

On Sunday morning I heard Rev. El-Karey preach an earnest, and perhaps I should call it an eloquent, sermon in Arabic, of which I understood just about five words. His hearers were scarcely a dozen, of which the native portion sat on mats on the floor, with shoes off.

On Sunday afternoon I went in company with Revs. El-Karey and McIntosh to Jacob's Well, about a mile distant at the east end of the valley. By letting pebbles fall into the well, and observing the time of falling, two and a half seconds apparently, I inferred the well might be a hundred feet deep; but it has been several times actually measured, and found to be over seventy feet deep, fully justifying the language of the Samaritan woman, "the well is deep." Around the mouth of the well is an artificial elevation. The upper part of the well for about eight or ten feet is perhaps eight feet wide, then the entrance to the lower part is almost closed with a stone. The well is now dry. It is evident that in ancient times there was more rain in Palestine than there is now. That this is the identical well at which our Saviour stopped, no one, so far as we know, doubts. The site speaks for itself, and tradition, in which, as Dr. Robinson remarks, Jews, Christians, and Mohammedans agree, confirms it. Here, then, we can feel assured that our blessed Redeemer once sat and taught, and uttered that profoundest passage in the New Testament, with which paganism has nothing to compare: "God is a



Spirit: and they that worship him must worship in spirit and in truth" (John iv. 24). Close by the well, on the north side, is Mount Gerizim; "our fathers worshiped in this mountain," said the woman of Samaria; "and ye (Jews) say, that in Jerusalem is the place where men ought to worship." "Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." East of the well, close to it, and lying but little lower than it, is a valley running north and south, which was set in wheat when we were there, and from time immemorial has doubtless been sowed with this grain. To this field our Saviour beautifully alludes in his remarks to the apostles at the same well: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest." We read at the well, with some remarks, the part of the fourth chapter of John's gospel, in which the conversation of our Saviour occurs. The language seemed very natural.

It has seemed to some to be singular that the woman should have come so far to draw water, when there was abundance of water in the town. But the ancient town of Shechem probably stood nearer to the well than the modern one; nor is it certain that the woman came from Shechem. It has been supposed, and not without some reason, that Sychar is to be identified with Askar, the ruins of which are found on the southeast shoulder of Mount Ebal. And it seems to us that if the well-known town Shechem had been intended, John would not have been so careful to

state, "near to the parcel of ground that Jacob gave to his son Joseph."

In confirmation of this, it may be observed that some Greek manuscripts write the name *Esychar*.<sup>\*</sup> Eusebius, bishop of Cæsarea, not more than thirty miles from Jacob's well, remarks,—in the fourth century,—respecting Sychar: "in front of the new city near the place which Jacob gave his son Joseph, in which Christ, according to John, discoursed with the Samaritan woman at the fountain; and still now it—the city—is shown." But the fact that the well was Jacob's might have been a sufficient reason for the woman's drawing water from it, even if she had water more convenient.

From Jacob's Well, we went to the Wely, or tomb, of Joseph, an inclosure of wall without roof. It is in the middle of the valley, between Gerizim and Ebal. Whether Joseph's bones were buried here or not is difficult to say; yet the burial-place could not have been far from this spot. From Joseph's tomb, we returned to Nablûs. Monday morning, we paid, in company with Rev. El-Karey, a visit to the judge of Nablûs; we did not find him at home, however, but his son and brother were there. They treated us very kindly, and brought us coffee. Rev. El-Karey gave the judge's brother, who was blind, an account of my method of ascertaining the depth of Jacob's Well by letting pebbles fall into it, and noting the time required in their descent; he seemed greatly interested in this. We also visited the house of the high-priest of the Samaritans. He was not at home; but they

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<sup>\*</sup> See Tischendorf's eighth critical edition of "Four Gospels."

showed us the five Books of Moses in a large volume, written in three languages, Samaritan, Chaldee, and Arabic, on the same page, in the Samaritan characters.

On Monday afternoon I went, in company with Rev. Mr. McIntosh, to the summit of Mount Gerizim. The road is quite steep, and generally rough and stony. We rode horseback part of the way. The top of Gerizim is quite broad. Not far from the summit, on the south side, was some grain growing ; but, generally speaking, the mountain is sterile. I observed on the summit the remains of breastworks, and the flat rock was pointed out to me where the Samaritans kill the sacrificial lamb at the passover. The Samaritans assert that the tabernacle was pitched on this rock. Just below the summit I saw the place where the Samaritans roast the sacrificial lamb, and where they encamp on the occasion. Mount Ebal appeared to be about one hundred feet higher than Gerizim. It was on Mount Ebal that the Lord commanded the Israelites to build—when they should enter the promised land—an altar of stones, and to offer thereon burnt-offerings and peace-offerings, and to write upon the stones all the words of the law : Deut. xxvii. 4–8. Here the Samaritan Pentateuch has Gerizim instead of Ebal, which change the Samaritans seem to have made to justify themselves in building their temple on the top of Gerizim. On Gerizim six tribes were to stand to bless the people, and on Ebal six tribes to pronounce the curse upon the disobedient. These commands were carried out by Joshua : Joshua viii. 30–34.

The valley at Nablûs, between the foot of Gerizim and Ebal, is about a quarter of a mile wide, or per-

haps, something more. The view from the top of Gerizim was wide, but I have no recollection of having seen Mount Hermon\* from that point.

We returned the same afternoon to Nablûs. That evening, the high-priest of the Samaritans paid us a visit at the house of the Rev. El-Karey. There were present, Revs. El-Karey and McIntosh, Mr. Barker, mineralogist for the Turkish government, and the son of the judge of the town, a Mohammedan. In our interview with the high-priest, Rev. El-Karey acted as interpreter, the priest's vernacular being Arabic.

I asked the high-priest if he expected a Messiah; he answered that he did, and that he based that expectation on Deuteronomy xviii. 15: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." He also referred to one other passage in Deuteronomy. He stated that the Messiah would be like Moses, but inferior to him, and that he would reaffirm the Mosaic law. I asked him how he explained Genesis xlix. 10: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come," etc. He answered that Solomon was the Shiloh with whom the sceptre departed from Judah, for Solomon, by his course, had ruined everything. This explanation is quite ingenious, and well suited to the purposes of the Samaritans, who deny that the people of Judah, after the time of Solomon, were the people of God, and thus the claim of the Samaritans to be considered the theocratic people is made plausible. Respecting the Hebrew prophets, he remarked that they were learned men, but not in-

spired,—and that the Jews in many things act contrary to the Divine law, in short, are a species of heretics.

I asked him whether he did not think that Christianity would become universal. He answered, "No." I then asked him whether he thought Samaritanism would become universal; his answer was, "God knows." I pressed him further upon this point, and he replied that it would. To this I objected that the Mosaic law required all the males to go up three times a year (Deut. xvi. 16) to Gerizim, as the Samaritans understand it, and that it is impossible for all mankind to keep this commandment. He evidently felt the force of this, for he indulged in reflections on the miraculous conception of Christ, scarcely less indecent than those of Paine. The Mohammedan strongly objected to the language of the high-priest, but he was delighted with my objections to the universality of the Mosaic law, which he declared to be conclusive. But the high-priest was not to be refuted so easily, and he quoted a passage, little to the purpose, that the tithes were to be brought every three years, from which he inferred that the convening of the people every three years might be sufficient. I next referred to the prohibition in Exodus xxxv. 3: "Ye shall kindle no fire throughout your habitations upon the sabbath-day," as being suitable enough for a people inhabiting a mild country like Palestine, but wholly unfit for a people dwelling in a cold country, where they would freeze without fire. He replied, he did not think that any one would freeze to death in keeping God's commandments, and asked me what the Jews in the United States do. I answered, "Employ Christians to kindle their fires."

He observed that the learned men of his nation informed him that the Jews crucified Jesus, the son of Mary. He said he thought it a strange idea that learned men had taken up, that Jesus was the son of God. I asked him if he did not think that Christ had exhibited supernatural power; he said he did not know, but the Mohammedan taking exception to this statement declared that he had. He considered himself alone to be right, and all the rest of the world wrong. I opposed to him the judgment of the learned world, but he said that learning was of no use in judging of matters of inspiration, and that Abraham once stood alone.

I asked him about the distinguished Christian father, Justin Martyr, who lived in Nablûs in the first half of the second century. He replied that he had never heard of him.

He stated that the number of the Samaritans is one hundred and fifty, and that their translation of the Pentateuch into Chaldee was made eighteen hundred years ago, and the Arabic version about six hundred years ago.

He expressed a wish that two hundred Americans or American families (for I do not remember which expression he used) would come to Nablûs and settle. I expressed to him the pleasure I felt in being permitted to take him by the hand, the representative of the ancient Samaritans.

But it was a singular spectacle to see the high-priest of a people who had dwindled down to one hundred and fifty, shut up in a narrow vale between Gerizim and Ebal,—a striking emblem of his intellectual and moral condition,—taking the ground that he



alone of all mankind was right, and talking about the universality of Samaritanism! Yet I could not but admire the man's pluck.

In personal appearance the high-priest was quite prepossessing. He was of medium size, his face rather round and full, and his complexion quite fair; there was nothing in him that would indicate a Jewish origin. He was dressed in a loose robe. He has a son, thirteen or fourteen years of age, who was to be married in a few months.

Rev. El-Karey bargained with him to have transcribed for me, from their Chaldee translation, the first ten verses of the forty-ninth chapter of Genesis, and also a copy of their alphabet. At first, he demanded several pounds for them, but at length consented to furnish them for about a dollar and a quarter. The alphabet differs greatly from any printed Samaritan alphabet that I have seen. The language of their Targum differs both from the Chaldee of the Targum of Onkelos and the Peshito Syriac.

The Samaritans are descendants principally of the heathen tribes which the king of Assyria transplanted into Samaria, in the place of the ten tribes that he had carried away captive. (2 Kings xvii. 24.) But it is not likely that the king of Assyria actually carried away captive all the Israelites. The remnants of the ten tribes were incorporated with these heathen. A priest was sent by the king of Assyria to instruct them in the knowledge of the law of Moses. The copy of the law of Moses obtained from the Jewish priests was the basis of the present Samaritan Pentateuch, which differs but little from that of the Jews, but is not of equal authority. They have no other

books of the Old Testament canon. When the Jews returned from the Babylonian captivity, and were engaged in building the temple at Jerusalem, the Samaritans offered to assist them; but their offer was promptly rejected by the Jews, who could not acknowledge their claim to be considered a part of the holy people. From this source sprung the enmity existing between the Samaritans and Jews. Alexander the Great gave Sanballat, a Persian satrap, permission to build a temple on Mount Gerizim, for the Samaritans. Sanballat appointed his son-in-law, Manasseh, brother of Jaddus,—high-priest of the Jews,—priest.

Josephus tells us that when the Jews were in prosperity, the Samaritans claimed relationship with the Jews; but when the Jews were in adversity, they denied any affinity with them.\*

In the apocryphal Book of Jesus Sirach, written most probably in the first half of the third century B.C., the writer says: "There are two nations with which my soul is vexed; and the third is no nation at all: those who dwell in the mountain of Samaria, the Philistines, and the foolish people dwelling in Shechem" (Samaritans).† In the time of our Saviour, the enmity between the Jews and Samaritans still continued. Of this we have several indications in the New Testament. "Say we not well that thou art a Samaritan and hast a devil?" was the language of the Jews to Christ; "the Jews have no dealings with the Samaritans." (John iv. 9.)

The modern town Nablûs is the ancient Shechem. Shechem is first mentioned in the time of Abraham

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\* "Antiquities," Book ix., chap. 14.

† Chap. i. 25.

(Gen. xii. 6). When the Israelites entered the land of Canaan, Shechem was appointed one of the cities of refuge. Here Joshua assembled the tribes of Israel (Josh. xxiv. 1); and here, in the time of the judges, Abimelech was made king. Shechem was captured, and the temple on Gerizim was destroyed by John Hyrcanus, B.C. 129.\* The town is called Sychem by Stephen. (Acts vii. 16.) In one place Josephus calls the town Neapolis.† Justin Martyr (A.D. 139), in his first "Apology," says of himself: "Of Flavia Neapolis in Palestine, in Syria." This name, given the town by the Romans soon after the time of Christ, has come down to the present time in the abbreviated, or, rather, corrupted form, Nabulus, or Nablûs.

Nablûs is built on the south side of the valley at the foot of Gerizim. The houses of the town are generally high, and the streets narrow. The city has an abundance of good water. It is surrounded by a wall. The number of its inhabitants is estimated at sixteen thousand. The great business of the town is the manufacture of soap, an article much needed in the East. West of the town we noticed a large mound of ashes.

At Nablûs we met two gentlemen—an Austrian and a Prussian, accompanied by a dragoman—who were going to take the same route as ourselves. We made arrangements to leave Nablûs on Tuesday morning, the 11th of January. Rev. El-Karey bargained with the donkey-driver that brought me from Jerusalem, to conduct me to Nazareth, Tiberias, and Caïpha: we were to reach Caïpha on Saturday afternoon. He agreed

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\* "Antiquities," Book xiii., chap. 9, § 16.

† "Wars," Book iv., chap. 8.

to give the donkey-driver about fourteen dollars for his services and for the donkey and horse. The donkey-driver furnished his own provisions and provender for the animals. This provender was nothing but straw, cut or broken into small pieces, which the animal ate out of the sack. In various places of the Old Testament, mention is made of straw [*teben*, broken straw] and provender for camels and asses: "One of them opened his sack, to give his ass provender, in the inn." (Gen. xlii. 27.) "There is both straw and provender for our asses." (Jud. xix. 19.)

We left Nablûs at half-past eight A.M.; the Austrian, the Prussian, the dragoman, and myself. The donkey-drivers, with the baggage, were to go direct to Jenin. We took a road leading through the west end of Nablûs for the ruins of Samaria. The day was rainy. The road was quite rough, and the country also; we observed some trees as we passed along. We rode quite rapidly, and reached the site of Samaria in an hour or more, a distance of about six miles. We approached the site from the northwest. We first met with standing columns—about fifteen—on the northwest side of the hill on which Samaria was built. We could determine neither the order of the architecture nor the kind of building to which they belonged. Crossing over the west side of the hill, we came upon some old ruins, and rode along at the south side of the hill, adjoining a field, where we saw, for a quarter of a mile or more, columns of stone, standing and fallen; these columns are supposed to have formed part of a colonnade. The most of them were on the left hand side next to the hill. We next came to a small village, on the east side of the hill; the name

of the village is Sebastieh, the Arabic name for Sebaste. On the edge of the village we saw a large building, of large stones; this must have been the Church of St. John, where it is said John the Baptist was buried. But as John was beheaded in the prison of Machærus, beyond Jordan, it is very improbable that he was buried here. On leaving the village, on the north side of the hill, we saw on a level piece of ground at the foot of the hill other columns standing. We counted, in all, one hundred and five standing columns about the hill of Samaria. As we were in the company of others, we were dependent upon their movements, which prevented us from making a careful examination here, as our companions did not stay long. As the day was cloudy and rainy, we could get no good view of distant objects; and the day was to us the least interesting one we spent in Palestine.

Samaria was founded by Omri about B.C. 925. It was purchased from Shemer, the owner, after whom the city was named. The location—on the top of a fertile hill, lying in a large basin surrounded by high hills—was a beautiful one. Samaria continued to be the capital of the kingdom of Israel for about two hundred years, when the ten tribes were carried away captive beyond Babylon. During these two hundred years it was the seat of idolatrous worship. It had a temple of Baal built by Ahab and destroyed by Jehu. (1 Kings xvi. 32; 2 Kings x. 18–28.) John Hyrcanus captured it after a year's siege, and utterly destroyed it, and left no traces of its having been a city.\* Augustus Cæsar bestowed Samaria upon Herod the

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\* "Antiquities," Book xiii., chap. 10, § 3.

Great, who named it after him Sebaste.\* He imported into the place six thousand colonists, and surrounded it with a wall about two and a quarter miles in circuit.† Samaria was a flourishing place in the time of Christ and the Apostles. In Acts viii. 5, it is said that "Philip went down to the city of Samaria and preached Christ unto them." The city seems to have gone to ruin some time in the second or third century, if not in the latter part of the first. There is a strong probability that the downfall of Samaria began with its destruction by the Jews, a few years before Jerusalem was destroyed. Josephus remarks: "Nor could Sebaste, nor Askelon, resist their [the Jews'] fierce assaults; and when these towns were burnt they razed Anthedon and Gaza."‡

On leaving the site of Samaria, we pursued a northerly course over a very hilly country, and stopped at Jeba, a small village on a hill. Our companions here took their breakfast in the house of a Christian family, who seemed to be very respectable people, and what was remarkable, they demanded no backshish, and none, so far as I know, was given. We saw no table or chairs in the house. Mats were spread upon the floor, on which our travelers sat and eat. After halting here about half an hour, we continued our journey over a hilly country, but which was by no means barren, and reached Jenin a little before four P.M. We stopped in a large, convenient room on the north side of the town. Leaving the street we passed through a

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\* Sebaste is the Greek for Augustus. "Antiquities," Book xv., chap. 7, § 3; 8, § 5.

† "Wars," Book i., chap. 21, § 2.

‡ "Wars," Book ii., chap. 18, § 1.



gate in the wall that inclosed the yard in front of the room. Rev. El-Karey had told my Arab donkey-driver at whose house we should stop in Jenin; but he declared that no such person was to be found. The favorite word of the Arabs on such occasions is, "*mafîsh*,"—"nowhere," "finished," "played out." My companions kindly invited me to sup with them, which invitation, under the circumstances, I accepted. Our supper was an excellent one, commencing with soup.

Jenin is situated near the entrance of the great Plain of Esdraelon, but little elevated above it. It is doubtless the *Ginæa* of Josephus, who speaks of it as lying in the way from Galilee through Samaria to Jerusalem, and as "situated on the boundary between Samaria and the Great Plain."\* And in speaking of Samaria, he remarks, it "is situated between Judea and Galilee, beginning at a village, *Ginæa*, in the Great Plain."† This place is probably the *En-Gannim* of the book of Joshua.‡ The population of the town may be put down at about two thousand.

I spent a very pleasant evening, and slept pretty well on a spread upon the floor. Our companions had portable iron bedsteads and beds, upon which they slept. Next morning after breakfast we left, about seven o'clock, for Nazareth. We soon entered the great Plain of Esdraelon, and saw the sun rise beautifully on our right over the mountains of Gilboa. It was upon these mountains that Saul and Jonathan were slain. Who does not remember the touching strains in which David laments them, though Saul

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\* "Antiquities," Book xx., chap. 6, § 1.

† "Wars," Book iii., chap. 3, 4.

‡ Chap. xix. 21, xxi. 29.

had been his deadly foe? "Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings. For there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil."\* We crossed a dry bed of one of the arms of the brook Kishon. A little beyond this, on our right, we saw on the hill-top the village Araneh. The ground continued to rise—a spur from Gilboa—till we reached Zerim, the Jezreel of Scripture. We passed by the side of this village, which, perhaps, has not more than twenty houses. It stands on the brow of a hill, and leaving the village, we descended a steep hill into a valley separating this spur from little Mount Hermon. This is, in all probability, the Valley of Jezreel. (Hos. i. 5.) From Zerim, there is a fine view of the Great Plain extending to the northwest. It was near Jezreel that Naboth had his vineyard, hard by the palace of Ahab, that probably stood on Mount Gilboa and thus overlooked the vineyard of which he became enamored, and which he obtained by his crafty wife's causing the death of Naboth. And here, too, dogs ate up the wicked Jezebel. On our right we saw Solam, identified with Shunem, at the foot of Little Hermon, where Elisha raised the widow's son. On our left, in the distance, was the mountain range of Carmel. Tabor came into view on the northeast, and soon the village of Nein (Nain), near the foot of Little Hermon on the north side, where our Saviour raised the widow's son.

The great Plain of Esdraelon is remarkably fertile;

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\* 2 Samuel i. 21.

in some places it was set in wheat, and where not cultivated it was covered with dead thistles. The name Esdraelon, as far as we know, first occurs in Judith,\* in the form Esdrelon. In the Old Testament, it is called the Plain of Megiddo: Zech. xii. 11; 2 Chron. xxxv. 22. Josephus calls it the Great Plain. This great plain is in the form of an obtuse-angled triangle, the longest side of which, on the southwest, is about twenty miles, and is bounded by Carmel. On the east, the plain is irregular, and an arm of it extends northeast between Little Hermon and Tabor. A line drawn on the east side through Solam (Shunem) would be about fifteen miles long, while its northern boundary would be about twelve miles. The area of the whole plain, with its arms, may be put down at one hundred square miles. This plain is watered by the brook Kishon, which we crossed near the north end of the plain; it was flowing from the direction of Mount Tabor. The stream was small, but we observed rushes growing along its banks, which would indicate that it is rarely or never dry. It was the 12th of January, and although it was the rainy season in Palestine the whole amount of water that had fallen in a month was not equal to a hard shower of half an hour's duration. This Kishon was the only stream—with the exception of the one flowing from the fountain of Jericho—that we crossed in Palestine. Dr. Robinson† remarks that when he crossed the great Plain of Esdraelon, on the 16th of June, 1838, not one drop of water did he find in the plain between Jenin and Nazareth; but he adds: "this was a year of

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\* Chap. i. 8.

† "Biblical Researches," vol. ii., 363.

drought." When the hosts of Sisera were defeated by Deborah and Barak, "the river of Kishon swept them away, that ancient river, the river Kishon."\* When heavy rains fall, this river is subject to great inundations. "During the battle of Mount Tabor, between the French and the Arabs, April 16, 1799, many of the latter were drowned in their attempting to cross a stream coming from Deburieh, which then inundated the plain." This was the principal branch of the Kishon that we crossed, flowing from Mount Tabor.

In this great plain, in 1799, Napoleon gained a complete victory over the whole Syrian army. About a mile and a half before reaching Nazareth, we left the Great Plain, and ascended a high, rough hill, a little to the left of the conspicuous cliff pointed out as the Mount of Precipitation; from this hill Nazareth came into view. On reaching the town, we stopped at the convent.

Nazareth is the most beautiful of all the towns of Palestine. It is situated on a hill-slope at the west side of a vale, near its northwest end. This vale or basin is about three-fourths of a mile long, and about three hundred yards wide. The hill on the north, and on the northwest side of the vale, is very high; the ridge of hills on the east is considerably lower, while those on the south, towards the Great Plain, are not much elevated above the vale. In the afternoon we took a stroll through the town, and to the top of the hill on which the city is built, in search of the precipice from which the Jews wished to hurl our Saviour; for we had no faith in the tradition that fixes

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\* Judges v. 21.

the Mount of Precipitation, about a mile and a half south of the town, as the site. We found in the town itself a precipice thirty or forty feet high, which is likely the true site. From the top of the naked hill on whose slope the town is built, I had the finest view to be obtained in Palestine. On the northwest, for miles, the Mediterranean Sea, with its long line of coast, was visible at a distance of fifteen miles or more. Towards the west and southwest was Mount Carmel, extending into the Mediterranean Sea, forming the harbor of Caipha; in the southwest the sea was again visible in the reflected light of the sun. On the south was the great Plain of Esdraelon, beyond which appeared the mountains of Gilboa, and, still nearer, almost in the south, Little Hermon, on whose north-western side was seen the little village El-Fuleh; on the north of Little Hermon, near the base of its cone, was visible the village of Nain, where our Saviour raised the widow's son. In the east was Tabor, rising high and steep in the form of a truncated cone, with its sides partly covered with oaks. In the north rose majestically Mount Hermon, whose snow-capped summit resembled a white cloud, with which it might easily have been confounded had I not traced the mountain-side to its top. Standing alone on this hill, probably three hundred feet higher than the town, amid this sublime and sacred scenery, and remembering that our Saviour spent the greater part of his earthly life in the town below, and that he must often have stood upon this hill, surrounded by this beautiful scenery, and the thought of home suggested by the sight of the harbor of Caipha, where I was to embark in a few days,—such thoughts

as these produced a deep impression on my heart, and brought tears from my eyes. The day was clear, mild, and delightful. Slowly I returned to Nazareth; but the dogs seemed determined that I should not enter it. In leaving Nazareth to take my stroll, I yielded to the whims of these savage brutes, and when they guarded one avenue I took another. But now I had become weary of humoring them, and I resolved to fight my way through them. Gathering up a handful of stones, and having some excellent sole leather in reserve, I charged on them and gained a complete victory. The same day I paid a visit to the Church of the Nativity; it was undergoing repairs.

The bazaars in Nazareth are numerous, though not large. The houses of the town are generally white. The population is about five thousand, of whom more than one-half are Christians; and nearly all the others are Mohammedans. In the Valley of Nazareth I observed a large number of carob-trees,—rather larger than apple-trees,—the fruit of which, long sweet beans, the “husks” of the English version, the prodigal son would fain have eaten. The natives call the town En-Nasireh. The name Nazareth means a branch, or a shoot, from the Hebrew *netser*. In the Old Testament the Messiah is predicted in several places\* as the “Branch,” or shoot. Perhaps it is in reference to these prophecies that Matthew remarks on our Saviour’s dwelling in Nazareth: “That it might be fulfilled which was spoken by the prophets, he shall be called a Nazarene,” *a branch, or of the city of the branch.*

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\* Isa. xi. 1; Jer. xxiii. 5; Zech. iii. 8, etc.



Next morning we started for Tabor, five or six miles east of Nazareth. We took a direct course along the road east of the town, and then crossed fields partly cultivated, where there was no road. The country is hilly. The land west of Tabor abounds in oaks resembling our scrub-box, or post-oak, wholly unfit for timber. We rode up the northwest side of Mount Tabor; the road was winding, and quite rough in places. The sides of the mountain are covered with oak. On reaching the top, we found a plain a quarter of a mile long and a hundred or a hundred and fifty yards wide, we should judge. Tabor is thus in the form of an oblong, truncated cone. The greatest diameter of the upper base of this cone runs in a direction between east and west and northeast and southwest. There are a few oaks on the top of Tabor; it has a convent; old arches and works of fortification are to be seen,—built, perhaps, in the time of the Crusades.

The prospect from the top of Tabor is wide and fine. Looking towards the north you have a view extending as far as snow-clad Hermon; on your northeast you see the north end of the Sea of Galilee, and the large tract of country east of that sea, and in the southeast the country beyond Jordan; on the southwest you see Little Hermon, and near his foot the town of Nain, and, a little to the left, Endor. Looking across at this village, I said to myself, "That's the place where that witch lived." Toward the west, through an opening between the hills, the Mediterranean Sea was visible. We descended Tabor on foot in thirty-four minutes, which would make the length of the path of descent—the same path that we ascended—a little over a mile and a half. We should

estimate its height to be about twelve hundred feet above the plain. Although Tabor is not mentioned in the New Testament, it is frequently mentioned in the Old, and in Josephus. The name first occurs in Joshua xix. 22. In Psalm lxxxix. 12 it is said, "Tabor and Hermon shall rejoice in thy name." Jeremiah also speaks of this mountain: "Surely as Tabor is among the mountains and Carmel by the sea, so shall he [the king of Egypt] come."\* Tabor is the most conspicuous mountain in this part of Palestine. The great Plain of Esdraelon sweeps around its base. Josephus states† that the ascent of the mountain is about thirty stadia,—about three and a half miles; and the circumference of the plain on the top twenty-six stadia,—about three miles. This is a gross exaggeration; Josephus threw a wall around the summit during the Jewish wars.

Mount Tabor is celebrated in the tradition of the church as the scene of our Saviour's transfiguration. Hence the language of the poet:

"When, in ecstasy sublime,  
Tabor's glorious steep I climb."

But this tradition is not older than the last part of the fourth century. Eusebius, in his "Onomasticon," written in the first half of the fourth century, in speaking of Tabor makes no mention of the transfiguration. A fortified post occupied the summit of Tabor more than two hundred years before Christ, and sixty years afterwards, which precludes the idea of its being a mountain apart. Our Saviour's ministry just before

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\* Chap. xlvi. 18.

† "Wars," Book iv., chap. 1, § 8.

the transfiguration was at Cæsarea Philippi, and soon after that event he comes to Capernaum. (Matt. xvi. 13, xvii. 24; Mark viii. 27, ix. 33.) Now, Mount Tabor is about forty-five miles from Cæsarea Philippi, and it is exceedingly improbable that our Lord should have taken his disciples through Galilee by way of the Sea of Galilee to Tabor, and then back again to Capernaum. Mount Hermon is in all probability the "mount of transfiguration." It is the highest mountain in Palestine,—being nearly two miles high,—and near Cæsarea Philippi, where our Saviour was exercising his ministry. It suits the language of the Evangelists, "a high mountain;"\* and no other mountain in that region can be called high. It is true that the summit of Hermon is covered with snow; but there is no reason to suppose that our Saviour ascended to the top.

From Tabor our way to the Sea of Galilee lay across a large field; having passed over this, we descended a steep hill, and then entered upon a plain, which continued to rise till Tiberias and nearly all the Sea of Galilee, with large tracts beyond, suddenly burst upon the view. On this plain our companions stopped, in the tent of some Bedouins, to eat the noon-day meal, some eight or ten Bedouins squatting around. Their heads were covered with cloths, around which was wrapped a piece of rope. This place was called Kefr Sabi. We fell in with some natives riding over this plain; but the inhabitants were sparse. From the time we came in sight of the Sea of Galilee till we reached it at Tiberias, forty minutes elapsed,—the time

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\* Matthew xvii. 1, Mark ix. 2.

occupied in the descent to the sea almost in a straight line. It was about half-past three P.M. when we entered the town; we stayed with a Jew, from the Austrian province of Galicia, who spoke German. I requested him to get me some supper, and specially named chicken. He said, "Chickens are dear." "How much?" inquired I. "Seven piasters," was his answer, —about thirty cents. "Get me a chicken, then," replied I, for I thought I could stand that sum. The chicken was about the size of one of our bantams: all the chickens I saw in Palestine were small. The Jew had a wife and one or two daughters. They were quite kind, and furnished me with supper, lodging, and a light breakfast of bread and coffee, for about a dollar.

## CHAPTER VIII.

A Description of Tiberias and the Sea of Galilee.—Tiberias once famous as a School of Jewish learning: Mishna and Talmud of Jerusalem composed there.—From Tiberias to Nazareth.—Kefr Kenna the true “Cana of Galilee.”—Departure from Nazareth.—Difficulty with a Donkey-driver.—Crossing of the Kishon.—Elijah’s Sacrifice.—Arrival on Mount Carmel.—A Description of Palestine.—From Caipha to Beirût.—Damascus; a Description of its Location, and History of the City.—From Damascus to Zebedany.—To Baalbec.—The Ruins of the Temples of the Sun.—The Great Stone in the Quarry.—From Baalbec to Stura.—Return to Beirût.

TIBERIAS is situated on the west shore of the Sea of Galilee, and but little elevated above it. It was built by Herod Antipas,\* who was appointed by Herod the Great to the government of Galilee and Peræa, and was banished about A.D. 39. Tiberias is mentioned but once in the New Testament: “Howbeit there came other boats from Tiberias.” (John vi. 23.) Nothing is said of our Saviour’s ministry in this city. We know not in what year of the government of Herod it was built: it may not have been of any importance in the time of Christ.

In the period of the Jewish war Tiberias had become one of the largest towns in Galilee, and is very often mentioned by Josephus. Its modern name is Tubariyeh. Tiberias is celebrated for once having been the seat of a famous school of Jewish learning.

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\* “Antiquities,” Book xviii., chap. 2, § 3.

Here the Mishna, in its present form, containing the oral laws of the Jews, was arranged and written about A.D. 219,\* by Rabbi Jehuda Hannasi; and the Jerusalem Talmud was composed in the last part of the fourth century.†

In 1759 and in 1837 Tiberias suffered severely from earthquakes. At present it contains something over two thousand inhabitants. It is a favorite place of resort with the Jews. There is nothing, however, attractive in the place; the houses are low and very common, and the thoroughfares very crooked. We saw well-built old walls that no longer inclose the town, for the houses are gone.

Of Capernaum, Chorazin, and Bethsaida, not a vestige remains. Tiberias is the only town on the lake shore. On the Sea of Galilee we observed not a single boat. Dr. Robinson, in 1838, saw one boat with sails on the lake.

The Sea of Galilee is situated in a deep basin; the length of the sea is about thirteen miles, and its breadth, in the widest part, about six or seven miles. According to Captain Lynch, its bottom is concave, and the greatest depth is one hundred and sixty-five feet. Josephus speaks of the lake as containing various kinds of fish.‡ The lake lies about six hundred feet lower than the Mediterranean Sea. The temperature is not so great here as in the Plain of Jericho. We observed leaves on one or two fig-trees near Tiberias, but they were not green like those at new Jericho. We would gladly have visited Khan-Minyeh—

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\* Dr. Zunz, *Gottesdienst. Vorträge*, p. 46.    † *Ibid.*, p. 53.

‡ "Wars," Book iii., chap 10, § 7.



where Dr. Robinson locates Capernaum—and Mijdel (Magdala), but such was not the programme of my companions.

The Sea of Galilee is deeply interesting to every Christian. On the shores of this lake our blessed Redeemer spent a considerable portion of his ministry. Often did he pass from one side of the sea to the other; upon its waves he walked, and its raging billows he rebuked,—“Peace, be still! and there was a great calm.” On this sea the Apostles pursued the vocation of fishermen till called by the Great Master to be fishers of men. In sight of this sea our Lord delivered his sublime Sermon on the Mount. There is nothing attractive in the country around, no beautiful scenery.

We left Tiberias on the day after our arrival, about nine A.M., for Nazareth, by way of Kefr Kenna; we passed to the right of the village Lubieh; on our right and left were elevated hills. One of these, on the right, the Horns of Hattin, was pointed out as the Mount of Beatitudes. It is a high cliff, and certainly seems to be a suitable place from which to address a crowd; but whether this is the actual spot where our Lord delivered his sublime discourse is doubtful. There are other places in the vicinity that would have answered the purpose. The country for twelve miles or more west of the Sea of Galilee is a very fertile region; fine wheat land. It was doubtless in this tract that the disciples plucked the ears of corn on the sabbath-day, which excited the pious wrath of the Pharisees. But little of this tract was in cultivation, and it abounded in thistles.

We halted at Kefr Kenna, a village built on a hill of gentle elevation. Northwest of it is a high hill.

We judged the place to contain about five hundred inhabitants. We learned afterwards that it is about six hundred. We saw the remains of a church. The village, though well situated, is not prepossessing, so far as its houses are concerned. I estimated its distance from Nazareth to be five miles to the northeast. This village has generally been considered to be the Cana of Galilee, where our Lord converted water into wine. The dragoman of our party from Jerusalem, a Christian, conducted us to this spot as the Cana of the gospel. Dr. Robinson has lent the weight of his great name in support of another Cana about eleven miles north of Nazareth, near Jotapata and Sepphoris; and in the maps of Palestine published by him, and by others after him, this village is put down as the Cana of the gospel. Dr. Robinson did not visit Kefr Kenna. After visiting the village and reflecting over the matter, we felt strongly disposed to differ from Dr. Robinson, and to locate the Cana of the gospel at Kefr Kenna; and our judgment has been greatly confirmed in this by the remarks of Dr. Zeller in the publications of the Palestine Exploration Society, and by an article on Cana in McClintock and Strong's "Cyclopædia," where Willabald, in the eighth century, identifies this Kefr Kenna with the Cana of John. Dr. Zeller remarks on Kefr Kenna: "Its situation is particularly suitable, pretty and healthy, for the village lies on a hill gradually sloping down towards the west, so that houses built in terraces up the slope receive the cool west wind, which has, through the Plain of Battauf, a free and strong current over the village. At the south of the village is a copious fountain of excellent water. The present village contains about two hundred houses,

half of them belonging to Greek Christians and the other half to Moslems. It covers only the middle and southern slope of the hill, whilst there are sufficient traces that in former times the village was *at least thrice as large*.

"Khirbet Kenna [which Dr. Robinson believes to be the Cana of the gospel] lies on a very narrow terrace—scarcely to be called a terrace—on the steep side of the hill bordering the Plain of Battauf, eleven miles to west-northwest of Nazareth. Kenna faces the south, and being directly exposed to the hot rays of the sun, which take peculiar effect on the steep and rocky side of the hill, the position is in summer exceedingly hot, and it is so little elevated over the plain that no pure mountain air is obtained. No spring water is near, and the two or three cisterns supply only a moderate quantity of water, and the area suitable for building is exceedingly limited.

"The Greek Christians of Palestine never doubted the identity of Kefr Kenna with the Cana of the gospel."

The fact that the mother of Jesus was at the wedding, and that both he and his disciples were invited, indicates an acquaintance on the part of Jesus and his mother with the family. Now it is much more natural to suppose that Jesus and his mother were acquainted with the family in which the marriage took place, in Cana, if the town was but five miles from Nazareth, where the mother of Jesus lived, and where he himself had been brought up, than if the town was eleven miles distant from Nazareth,—the distance of Khirbet Kenna,—for the greater the distance the less the probability of acquaintanceship.

But further, our Saviour had a house in Capernaum; at least it was his principal stopping-place when in the neighborhood of the Sea of Galilee. The road to Capernaum from Nazareth lay through Kefr Kenna, and after the wedding Jesus, his mother, brethren, and disciples went down there. When our Saviour journeyed from Judea into Galilee, he is found at Cana, evidently on his way to Capernaum, or some other part of the coast of the Sea of Galilee. The nobleman, whose son was sick at Capernaum, sends to Cana for him. But if Khirbet Kenna is the real Cana of the gospel, it is strange that our Saviour should have taken that circuitous road in going from Nazareth to Capernaum.

Josephus in several places speaks of Cana as a village of Galilee.\* In his *Life*, speaking of his battles with the Romans, he remarks that Syllas, the commander of the king's forces, pitched his camp five furlongs from Julias [about four miles north of the Sea of Galilee], and placed a guard over the road that led to Cana, and one over the road leading to Gamala [east of the Sea of Galilee], to prevent the inhabitants from obtaining aid from the Galileans. Now, if Khirbet Kenna is here meant, it is strange that Josephus should have named this place, and not Jotapata, scarcely more than a mile from it; for Jotapata was one of the principal places in Galilee, and in the same neighborhood too was Sepphoris, a large town, but Cana was simply a village. But on the supposition that Kefr Kenna is meant, all is natural, for the road to this village lies through the most fertile part of

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\* "Life," sec. 16, 71; "Wars," Book i, chap. 4, § 7; 17, § 5.

eastern Galilee, and the village Cana was the most important place in this region. From Kefr Kenna to Nazareth the road is hilly and rough. We reached the convent in Nazareth a little after one o'clock P.M.

At Nazareth my donkey-driver refused to go to Caifa, declaring that his time was out, expiring that Friday. As Rev. El-Karey had contracted with him to carry me to Caifa, I knew there was no mistake. I knew that I had a slippery fellow to deal with, as he had attempted to swindle a man at Nablûs, and perhaps succeeded. I explained to an English dragoman, and also to one of the monks, the nature of the contract, and requested this dragoman to say to the donkey-driver that if he would not conduct me to Caifa, I would make other arrangements, and deduct the necessary sum from what I still owed him. The monk took sides with me, and cried out, "Caifa!" Seeing that I had the advantage of him in still being indebted to him, and that the sentiment of the convent was against him, on Saturday morning he brought up the horse and the donkey. Finding that he was thus disposed to do his duty, I said to him, "Caifa, backshish," and thus put him in a good humor.

At the convent we had excellent accommodations, and the monks were kind.

On leaving the convent, about nine A.M. on Saturday, we pursued nearly a western course over the hills that shut in Nazareth on the southwest, and descended into the Plain of Esdraelon. There was a slight fall of rain in the morning. The temperature of the air was pleasant, the soil seemed to be very fertile, and everything conspired to make me feel that this part of Palestine is "a delightful land." As we passed along

we observed some green gourds. A portion of the Great Plain we found cultivated, and where not tilled it was covered with thistles and wild carrots.

Before reaching the Kishon, near the borders of the Great Plain, we passed a large number of oaks resembling box-oaks and black-jacks. On approaching the Kishon one of my companions, an Austrian, being a little ahead of me, was disposed to be waggish, and, riding back to me, exclaimed, "*Können sie schwimmen?*"—"Can you swim?" I replied I could. He added, it was necessary to swim, as the Kishon was deep. I replied it was very unlikely that there was any stream in Palestine deep enough to require swimming to cross it. On reaching the Kishon he rode his horse down into the muddy water and reeds, where there was no ford, and he was swamped. He was compelled to dismount into the standing water and mud, several feet deep, and make his horse jump up on the bank. He heard from me more than once the interrogatory, "*Können sie schwimmen?*" Going a little up the stream, we crossed it where it was scarcely six inches deep, and had not more than half water enough to turn an ordinary over-shot grist-mill wheel. We ate our noonday meal under a tree near the stream. I observed that the Kishon is subject to inundations, as I saw leaves and other drift-matter sticking to the bushes some distance from the bed of the brook, at a height of four feet or more. The place where we crossed the Kishon was about ten miles from its mouth. We continued our journey along the fertile plain lying between the Kishon and Mount Carmel. We passed to the right of a village, —Esh-Sheikh,—and between this place and the harbor



of Caifa the Kishon turns to the left and touches the foot of Carmel. The bed of this stream was our road for some distance. The water here was a foot and a half or two feet deep. It was on the top of Carmel, near this water, that Elijah offered his sacrifice, and confounded the false prophets of Baal, and at this brook he slew them. Here he obtained, at these fountains, water during the drought.

We reached the harbor of Caifa about 2 P.M. The town is small and uninteresting. I purchased a first-class ticket for Beirût at the Austrian Lloyd office for something more than four dollars. I noticed a few miles off Akka (Acre), a small, white-looking town, and in the distance Lebanon, extending his white promontory down into the sea.

After a ride of about an hour along the Mediterranean, and in the ascent of the northwest point of Carmel, we found ourselves at the magnificent convent of St. Elias, where we had excellent quarters and fare. Whatever may be said against monkish institutions, it must be acknowledged that convents are highly useful in Palestine. Here the traveler finds a secure retreat, and is received with kindness. He is not asked whether he is a Catholic or Protestant, and when he leaves he can pay what he pleases.

On Sunday morning, I took a stroll of several miles up Mount Carmel to get a good view of the celebrated Plain of Sharon, lying between the mountain and the Mediterranean Sea. As I was alone, I proceeded with caution; but coming in sight of some peasants plowing in the plain, I took courage, knowing that farmers are not robbers. The prospect extended, we suppose, as far as Cæsarea Palestinæ, where once lived Eusebius,

the father of ecclesiastical history. The plain seemed to be very fertile and well cultivated. The temperature of the air was delightful, and all nature was beautiful. Although it was the 16th of January, the noonday sun was unpleasantly warm. We saw no trees on Carmel, only some small pines, sage-bushes, and other shrubs. While on Carmel we frequently quoted the language of Isaiah: "The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon" (chap. xxxv. 2). In the days of Isaiah Lebanon was covered with goodly cedars, and Carmel with oaks and orchard-trees. The cedars of Lebanon are almost entirely gone, and so are the oaks and fruit-trees of Carmel; but the fertility of Sharon remains. With my quotation of Isaiah was blended the deep murmur of the Mediterranean Sea. I observed the remains of a former building, consisting of an old cistern, etc., southwest of the convent. The convent stands near the northwest end of the mountain, at an elevation of about three or four hundred feet above the sea.

#### A DESCRIPTION OF PALESTINE.

Before leaving Palestine it seems proper to add some general reflections upon the country. Palestine, or Philistia, the land of the Israelites, lies between the parallels of  $31^{\circ} 15'$  and  $33^{\circ} 20'$  north latitude, a length of about one hundred and forty-five miles. A line drawn from the Mediterranean Sea through Jericho to the Jordan would measure about fifty miles. This, however, would not be the whole breadth of the country, as two tribes and a half dwelt east of the Jordan. The whole average breadth might be estimated at sixty miles, which would give an area of

eight thousand seven hundred square miles. By far the largest part of this tract is mountainous. The mountain chain extends without interruption from the southern part of Judea, about twenty or thirty miles south of Hebron, to the great Plain of Esdraelon, a distance of about ninety miles. This plain,—running from near the Jordan in a northwest course to the Mediterranean, which it touches where the Kishon empties into that sea,—interrupts the mountain range.

North of the Great Plain the land again rises and assumes a mountainous character as far up as Mount Hermon, which has a height of about ten thousand feet, and may be regarded as the northern limit of Palestine. The highest point of the great central range, which is about half a mile above the level of the Mediterranean Sea, is crossed in going from Joppa to Jerusalem, about a mile and a half before reaching the latter city. The height of the southern part of this range, near Hebron, is nearly the same that it is a short distance west of Jerusalem. Mount Carmel, a branch of this chain, has a general elevation of about seven or eight hundred feet above the Mediterranean Sea.

The range is bounded on the east by the Dead Sea and the plain of the Jordan. Old Jericho, at the foot of this mountain tract, is about six and a half or seven miles from the Jordan. East of the Dead Sea and the Jordan rise the mountains of Moab. West of this central ridge of Palestine, and beginning at the point where the Carmel range extends down into the sea, lies the fertile Plain of Sharon, which attains a breadth of about twelve or fourteen miles in the vicinity of Joppa. This plain continues along below Joppa to the southern limit of Palestine, though we have no proof

that the extreme southern part of it bore in ancient times the name of Sharon.

The region lying between Jerusalem and Bethlehem on one side and the Dead Sea and the plain of the Jordan on the other is the Desert of Judea; this tract is very rough and barren. The mountain region abounds in limestone rock, and in the vicinity of Jerusalem, and south almost to Hebron, is rough and rocky, and not very productive; but the country improves as you go north into Samaria and Galilee. The Plain of Sharon is fertile, and the Plain of Esdraelon is exceedingly so. Except groves of olive-trees occasionally seen, some fig-trees and some oaks in the region of Tabor and in a small tract about eight miles west of Nazareth, and a carob-tree here and there, Palestine is destitute of trees. But when the land was subdued by Joshua there must have been in it a considerable quantity of wood, for not only do we find mention made of a wood country (Josh. xvii. 18), but also of Joshua's burning the towns, which is a proof that the houses were built of wood. Now the houses of all the towns and villages are built of stone, as wood is very scarce.

The people of Palestine live in towns and villages only, like ants in heaps. You never see any isolated houses. The inhabitants cultivate the country around. This was doubtless the usage in the time of Christ: hence the expression in the parable of the sower, "A sower *went forth* to sow."

The winters of Palestine are very mild, and the ground never freezes. Snow is rarely ever known. The heavens are remarkably clear, and the number of stars visible seems to be greater than in our own

country. We were in Palestine during the rainy season, and yet it was a season of comparative drought. There is little doubt that in ancient times rain was more abundant, when trees were numerous.

Fences and inclosures are rare in Palestine. The country is a great common, in which shepherds tend their flocks of sheep, goats, and cows. Here and there portions of this common are cultivated.

The ancient fertility of Palestine has sometimes been denied, but without good reason. Tacitus, in his description of Palestine, remarks, "The soil is rich;"\* and Strabo, speaking of the region of country beginning at Mount Carmel and extending along the coast beyond Joppa, remarks, "This place was so populous that from the neighboring village of Jamnia and the settlements around forty thousand men could be armed."†

On the fertility of Galilee at the time of Christ, Josephus remarks: "It is all rich, and abounds in pastures, and is planted with all sorts of trees; besides this, it is all cultivated by its inhabitants, and no part of it is idle; but its cities are numerous, and the multitudes of its villages are everywhere populous on account of the abundance of provisions, so that the smallest village contains more than fifteen thousand inhabitants."‡ Making due allowance for the exaggeration of Josephus, we are authorized in concluding that the country was very populous, to justify in any sense his language. "In extent, Palestine," says Merivale, "scarcely equaled one of the least of modern European states, such as Belgium or Piedmont; nor was its soil natur-

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\* "*Uber solum*," Hist., Lib. v., cap. 6.

† Lib. xvi. 28.

‡ "Wars," Book iii., chap. 3, § 3.

ally calculated to support a very dense population. It seems, however, that partly from artificial cultivation, partly from foreign importations, it actually maintained more than proportionate numbers."\* The Plain of Sharon, and the great Plain of Esdraelon, however, were well calculated to sustain a heavy population.

It is impossible to determine the number of inhabitants in Palestine at the time of Christ, but we can scarcely estimate it at more than three millions. At present the population of all Syria has been estimated at thirteen hundred thousand. It has been computed that one-third of these are Christians, which is perhaps not an over-estimate.

But the smallness of Palestine does not diminish its importance in our eyes. No country in the world has had such an influence upon the human race. Here lived the Patriarchs, Prophets, and Apostles. But what gives Palestine its deep interest for the Christian is the fact that it is the land where our Saviour was born, where he led his wonderful life, and where he died for our sins and arose for our justification, and from which he ascended to heaven. No spot upon earth can compare with this in sacredness.

The antiquities of Rome impress us with their own greatness and that of the Roman power; while the ruins of Athens carry us back to the days of Pericles, Socrates, Plato, Aristotle, and Demosthenes, when the Grecian culture was at its zenith: but the eye of the traveler is never moistened with tears while beholding these interesting spots. But who can stand in Gethsemane, or on the spot where our Saviour beheld

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\* History of the Romans under the Empire, vol. vi., p. 432.



Jerusalem and wept over it, or on the hill of Nazareth, where he was brought up, and drop no tear?

Next to Palestine in importance was Greece, the most important part of which was Attica, with its chief city, Athens. But Attica was not more than one-third the size of Delaware. Yet who disputes its importance in the world's history? In the modern world, the country which has played the most important part is the island of Great Britain, not China, with its great area and still greater population.

In the moral world as in the physical, there must be a plan; and the Jewish and Christian revelation, made originally to Abraham and his posterity in the descendants of Jacob, embraces this plan. The people to whom the revelation was made, the country they inhabited, and their own condition and the condition of the world at the time in which different parts of the revelation were made, had a fitness for it, just as in the physical world the various animal creations bore a certain relation to the globe as well as to the plan in the Divine mind.

In what other land could the Messiah so appropriately have made his appearance?

The position of Palestine, as Stanley has well remarked, on the western border of Asia, in close contact with the Western world, was favorable to its exerting an influence both on the East and on the West.

The Jewish mind was not creative, but merely the receptacle and organ of Divine revelation. Had Divine revelation been committed to the Greeks, it might have been regarded as a discovery of their own profound genius; but coming from the Hebrews, far inferior to the Greeks in the gifts of genius and in

intellectual culture, its heavenly origin becomes more evident, its excellency is seen to be of God, and not of men.

While in Palestine we felt that the Bible, in all its allusions to geography and to local customs, belongs to that land, but that in its theology and devotional strain it soars far above the Holy Land.

From Judea, in the days of the Cæsars, the Apostles had easy access to the various parts of the Roman Empire; and the Greek language, that was used more or less in all parts of the Empire, not excluding Judea, afforded a ready medium of communication.

I left the convent on Mount Carmel on Sunday afternoon, January 16, for Caifa, about three miles distant, where I took the Austrian steamer, about one o'clock in the night, for Beirût, and reached its harbor about eight next morning (Monday). I paid about two francs to the boatmen to be taken ashore. In the East, I never knew a ship to come to land, for there are no wharves. As a general rule, the ticket you buy for any given port does not include your conveyance either to the ship or from the ship to land when you reach your destination.

We stopped at the Byzance Hotel in Beirût, where we found good accommodations for about ten francs a day. I called on our consul, Mr. Johnson, who received me kindly, and furnished me with the *New York Herald*, in which I read the President's Message.

Next morning, about four o'clock, I took diligence for Damascus, over an excellent road, said to be the best in Syria. It was built some years ago, by a French company, at a cost, I understand, of about a million

of dollars. Its length is one hundred and twelve kilometres, about sixty-nine miles. Our diligence had six draught animals attached, horses and mules, which were changed about eight times on the way. The road, however, is not profitable to the company. It passes from Beirût over the Lebanon Mountains, the summits of which were covered with snow; then it passes through the vale of the Litany, Cœle-Syria, a valley from five to seven miles wide—a little north of the ancient Chalcis; then it ascends the Anti-Lebanon range, and strikes the Barada River, about five miles from Damascus. The country for five or six miles from Beirût is fertile and well cultivated, and the same may be said of Cœle-Syria; but the rest of the country is generally barren and uncultivated. We reached Damascus a little after six P.M., having been fourteen hours on the way from Beirût. The fare was about twenty-one francs.

I stopped at the only hotel in Damascus, kept by a man born in Sparta, of noble physique. He spoke English tolerably well. The hotel was built in the Oriental style, around a square, open court. In the midst of this court was a fountain with a pool of water. Our accommodations were good. The charge was eleven francs a day, including everything.

Next morning we procured a guide to visit the most interesting objects in Damascus. Our guide was a Christian, of Persian descent. He was of medium size, and of a complexion not so fair as the Americans. We traversed the whole length of *Straight Street*, now bearing this name, as our guide informed us, and doubtless the same street that is mentioned in the Acts of the Apostles. It extends from east to west

through the old city, from wall to wall, and there is no other street like it. It is more than a mile long, and from twelve to fifteen feet wide. The sides, for a considerable distance, are occupied with bazaars.

Ascending an old tower, once a minaret, at the east end of this street, we had a fine view of the city. The houses, with few exceptions, have flat roofs, are closely huddled together, and are the color of unburnt bricks.

Not far from the eastern gate of Straight Street, we were shown the tomb of St. George who slew the dragon. The picture of St. George, mounted on horse-back, with spear in hand, killing the dragon, is very common in Eastern churches. It is amusing to see the various forms in which the dragon is represented. His form resembles that of an alligator, with the feet of a snapping-turtle. In one instance I remember the dragon had missiles in one of his claws. But the fame of St. George's exploits has reached western Europe; on the front of the cathedral of Basel, in Switzerland, we saw a statue of St. George, clad in armor, killing the dragon, which in this case somewhat resembles a goose: having but two feet, a tail, and a wide mouth. It was pleasant to find the tomb of such a distinguished hero. It was marked by a small slab, in which was an opening containing a burning taper. This celebrated character, the patron saint of England, has a singular history. If we are to believe Gibbon and others, this saint is no other person than a bishop of Alexandria, in the fourth century, and an opponent of Athanasius. His character was said to be bad. How an Arian of such a character could be canonized by the Catholic Church is hard to tell. But then, what does the dragon represent? Not Athanasius certainly.

There is a mystery about this saint that needs clearing up.

Not far from the tomb of St. George, on the southeastern side of the city, the spot where St. Paul was converted was pointed out to us. It is apparently the remains of an old road, of conglomerate rock, about thirty yards long, in some places five or six yards wide, and four or five feet higher than the surrounding ground, which has been cut down. Close to this spot is the place into which were thrown the dead bodies of the Christians that were massacred by the Mohammedans in 1860. The number of the murdered was said to be two thousand five hundred. The slaughter raged for about two weeks.

Immediately outside of this southeast wall, we saw some persons engaged in the preparation of silk. They seemed to be cleaning the long strands, stretched upon supporters for many yards. The silk manufacture of Damascus seems to be considerable. We found in the city numerous articles of English manufacture.

We visited the Catholic Syrian Church, and drank coffee with the priest, who read for us Syriac out of John's Gospel, an edition printed in Paris. From this church we went to the Syrian Church of the Maronites, or Schismatics, as they are called by the Catholic Syrians. We did not see the priest of this church.

In the afternoon we called on our consul in Damascus, whom we found sick in bed. His son was acting consul, but was absent. We saw in the house several ladies, tolerably good looking and very respectable in appearance, of the color of light olive-oil. They brought us black coffee in small cups, and kindly entertained us. Unfortunately, neither the consul nor

any of his family present could speak any English. We left in search of the acting consul, whom we found after a few minutes' walk. He spoke English very well, and kindly gave me his advice about going to Baalbec. It had been my intention to return from Damascus to Stura, about twenty-nine miles from Beirût, by diligence, and take horses to Baalbec; but the seats in the diligence were already engaged for several days ahead. Our acting consul requested my Christian guide to hire a horse for me, which he did.

From rising ground something more than a mile from the northern limit of the city, we had a fine view of Damascus with its surroundings. Before us, in the midst of a desert, lay a plain, containing many square miles, covered with gardens and trees and well watered by the Barada River, probably the Abana of Scripture. The trees are generally but a few inches in diameter, many of them small silver poplars. The ground between these trees is well cultivated. In the midst of this beautiful oasis Damascus is set. The city derives its life from the river, which is cut up into channels for the purpose of irrigation. The population of Damascus is said to be from one hundred and eighty to two hundred thousand; of whom only ten or twelve thousand are Christians. I saw not a single American in Damascus, and even Europeans are scarce here; but there is a great blending of the Oriental populations. Here Oriental life has full sway.

Damascus is certainly one of the oldest cities in the world. It is mentioned in the time of Abraham: "The possessor of my house will be Eliezer of Damascus." (Gen. xv. 2.) The name of the city is variously explained as *place of industry*, or *weaving*, or *habitation*



*of possession.* It is now called Es-Sham. Such a magnificent and fertile oasis as that in which Damascus is situated, and being near the primitive seat of mankind, would naturally be inhabited at a very early period. But we have no idea of the early dimensions of this city. From the time of Abraham it is not again mentioned till "David put garrisons in Syria of Damascus." (2 Sam. viii. 6.) During the Hebrew monarchy Damascus, it seems, was the capital of Syria, at least in the time of Isaiah, who calls it "the head of Syria." (Isa. vii. 8.) The prophet Amos, 787 B.C., predicted the captivity of Damascus (i. 3, 5); and Isaiah, less than fifty years afterwards, declares: "Damascus is taken away from being a city. It shall be a ruinous heap." (xvii. 1.) This prophecy was fulfilled in the time of Isaiah, for we read, "The king of Assyria went up against Damascus, and took it, and carried it captive to Kir." (2 Kings xvi. 9.) Strabo, at the time of Christ, calls Damascus "a remarkable city, and about the most splendid in this country in the time of the Persian dominion."\* It is mentioned in several passages in the New Testament. Here St. Paul preached after his conversion, and Christianity, it seems, spread here quite rapidly at an early period. In 634 the city passed into the hands of the Mohammedans, from whom it has never since been taken.

No insult was offered us by any of the Mohammedans in Damascus, and we may make the same remark respecting the East in general. At Damascus the English have a consul of their own nation; we met him while returning to the city from a walk.

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\* Lib. xvi. 20.

My guide hired a man and horse for me from the Christian quarter of the city for fifty francs, to conduct me to Baalbec and thence to Stura, which would occupy three days.

On the morning of the 20th of January, a little before seven o'clock, I left Damascus in company with my guide, who went on foot. It soon began to rain, but did not continue long. We pursued our journey on the Beirût road for about five miles along the Barada; we then left the river, but struck it again at D. Kanon. Above D. Kanon for a considerable distance the ground near the Barada is cultivated, but the vegetation ends at Suk Wady; after this the stream dashes along through a deep gorge with roaring sound. In this gorge tombs are seen cut high up into the hill- (or mountain-) side. Our course after this was north, and we soon entered a well-cultivated plain, extending as far as Zebedany. On the way I told my guide, who used nothing but Arabic, to go to the source of the Barada, adding to the few Arabic words that significant term, "backshish." He replied, "Bokra" (to-morrow). My answer was, "*El-youm*" (to-day); and I made "*El-youm*" prevail. Turning aside to the left from the road that leads to Zebedany, when at the entrance of the plain, we had to cross a considerable number of ditches cut to irrigate the plain. I was compelled at different times to dismount, while my guide made the horse jump the ditches. An Oriental horse- or donkey-driver will almost break his neck for a little backshish. About one o'clock we came to the source of the Barada, about five miles south of the town Zebedany. Near the west end of the plain the Barada suddenly emerges from the

ground in a fountain of great depth and clearness, and in perfect silence. The stream issuing from this large fountain is strong enough to turn several grist-mills at once. We saw wild ducks at and near this fountain. We gave our guide the backshish, about thirty cents, with which, I believe, he was satisfied.

From the fountain of the Barada we turned north towards Zebedany, which we reached a little after three P.M. My understanding was, on leaving Damascus, that the hotel-keeper had told my guide where he should stop in the town; but the guide knew not where to go, and no one there seemed to be acquainted with any European language, so that I was cut off from holding any communication with the people. At length one of the principal men took us home with him, where we spent the night. Zebedany, I should judge, contains about fifteen hundred inhabitants, who are Christians, and so are all, or nearly all, the villages and towns of Cœle-Syria. I went out in the afternoon to look at the town. They showed me their church, a very common building. The people gathered around me as an object of curiosity. Straightening myself up fully,—and being by no means small,—and bringing my hand to my breast, I exclaimed, “Americani!” They laughed. At night they brought me their Arabic Bible, printed in London. The neighbors came into the house where I was stopping to see the stranger and to collect backshish. I gave a woman, whose complexion resembled olive-oil, a franc. She soon left with her child. The children gathered around me and pronounced for me Arabic in a small grammar that I had, articulating distinctly the *aine*,—the only persons I ever heard pronounce this letter clearly. They also

imitated, with great exactness, the howling of the jackals. While in the East I was very anxious to ascertain the proper pronunciation of the Arabic *aine*, cognate with the Hebrew *ayin*, so as to be able to pronounce correctly this Hebrew consonant. In almost every case the *aine* was blended with the following vowel, to which it seemed to add little or nothing. I pronounced Arabic words for Rev. El-Karey, a native Arab, omitting altogether the *aine* in the words in pronouncing them, and this pronunciation he declared correct. The children in Zebedany pronounced *aine* something like *uk*, guttural. In Damascus the Syrian priest, in reading the Syriac New Testament, gave no sound to the *ee*, the consonant corresponding to the Hebrew *ayin*. It is clear, then, that *ayin* ought not to be pronounced at all; but if pronounced, it should merely give more guttural force to the vowel with which it is connected.

It rained quite hard during the night. I slept on mats spread on the floor, bedsteads not being in use in this land of primitive customs. I saw neither tables nor chairs. Their coffee is beaten in a mortar, not ground, and made in a metal cup. It is quite strong, and black with grounds, for they make no attempt to clear it. Early next morning, I gave my host about a dollar and a quarter for my lodging, for I got very little else from him. He requested me to give his wife and also his son backshish, which I declined doing. His wife brought me water to wash with, and an urn-shaped vessel, of pewter perhaps, that would hold two or three gallons. She poured the water on my hands over the vessel, just as in ancient times the custom was. "Here is Elisha the son of Shaphat, who

poured water on the hands of Elijah" (2 Kings iii. 11). As she poured the water, she demanded backshish, which she did not get.

The houses of Zebedany are one story high, with flat roofs, built of stone and earth. A house of wood is nowhere to be seen, on account of the scarcity of that material. There are no regular streets, and when a traveler leaves his stopping-place it is difficult to find it again.

We started a little before five o'clock in the morning for Baalbec. Our road ran in a northerly direction, over mountains sometimes, but generally along wadies, in the Anti-Lebanon Mountains. The road was exceedingly rough. Ascending at length a very high, rough, and extremely difficult ridge, we saw as we descended a little town on our left, *Sheet*. A considerable portion of the mountains through which we had passed is volcanic. There are a few persons in these mountains engaged in burning into charcoal the few small saplings or undergrowth, for fuel is the great want in Syria. Continuing our course through a hilly country, we crossed two deep wadies; ascending from the second of these, we saw, at a distance of three or four miles, Baalbec, with a part of the ruins of the Temple of the Sun. Our tall guide threw out his hand towards the town and exclaimed, "Baalbec!" "Backshish!" We reached Baalbec a little after one o'clock. Our intention was to stay with the Maronite bishop; but my guide seemed to know nothing about him. I was in great perplexity till I found a boy who could speak French, belonging to the Maronite establishment. He conducted me to the residence of the Maronite bishop, on the south border of the town,

and immediately adjoining the ruins of the Temple of the Sun, which is on the west.

The Maronite Syrian bishop received me cordially. He said his members were fifty. We supposed he meant men, women, and children: a not very large bishopric, it must be confessed. He accompanied me through the magnificent ruins of the Temple of the Sun. I soon returned to the small room that the Maronite furnished me, to get something to eat. I took my place on a rough bed, placed on something resembling a bedstead. The room had for its covering horizontal pieces of wood, on which dirt was placed. They gave me for dinner a small chicken, partly burnt and partly raw,—of which I left but little,—flat cakes of dark flour, and honey. Coffee, I think, was added. I called for a knife with which to eat; they brought me a penknife!

Having disposed of my dinner, I started for the quarry, in which lies the famous stone, about one-third of a mile south of the ruins of the Temple of the Sun. It was here that the stones in the two temples were quarried, or rather cut out vertically; and two or three stones are still seen standing. We had observed on our right, close to the road, as we passed to Baalbec, the great stone so celebrated by travelers. It lies east and west,—the eastern end being a little elevated above the ground, while the west end is somewhat buried in it. I measured it with a tape-line, with the following results:

Width of the upper end (eastern) . . . .	13 $\frac{3}{4}$ feet.
“ “ middle . . . . .	15 $\frac{3}{4}$ “
“ “ lower end (western) . . . .	17 $\frac{3}{4}$ “
Depth, or thickness, measured at upper end	14 “
Whole length of the stone . . . . .	69 “



About two and a half feet from the lower end of the stone an indentation is made in a straight line across the stone as if the intention had been to cut off that end. Dr. Robinson gives the width of this stone at seventeen feet two inches. He had no idea that one end was four feet wider than the other. Lepsius gives its breadth at fourteen feet.\* I think it not improbable that the cutters made a mistake in their measurement, and afterwards finding that one end was four feet wider than the other, abandoned it: and hence its present position.

Baalbec, called by the Greeks "Heliopolis," *City of the Sun*, is an ancient town, dating back to several centuries before the Christian era. The name, *Baalbec*, is probably derived from Baal, the Phœnician sun god, and "bek," a slight abbreviation of the Hebrew בקעה, valley, or perhaps the Phœnician *baka*, city,—thus Baal's City, or Baal's Valley,—the Valley of the Litany being still called by the Arabs Bukâ'a, in which Baalbec is situated. The name of the city, accordingly, is derived from the worship of the sun. The inhabitants of Syria were accustomed to name places after Baal, as seen in the names Baal-Hermon, Baal-Hamon, etc.

The ruins at Baalbec are among the grandest and most interesting in the world,—the remains of the "Great Temple of the Sun," and of the smaller one at its side. Of the great temple, six columns, united at top by an entablature, only remain standing, on the south side. These columns are about sixty feet high, and seven feet in diameter, of the Corinthian

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\* "Egypt, Æthiopia, and Sinai," p. 346.

order of architecture. We first saw them three or four miles before reaching Baalbec. The smaller temple is almost entire. On approaching these venerable remains of the past glory of paganism, one is struck with wonder at the large broken entablatures and columns that lie around him in the wildest profusion. The length of the smaller temple, exclusive of the peristyle, we found to be about one hundred and thirty-eight feet. Dr. Robinson gives its length at one hundred and sixty feet, and its breadth eighty-five feet; and the whole length of the temple, including the colonnades, nearly two hundred and twenty-five feet, and breadth about one hundred and twenty feet. This includes the peristyle, or row of columns around the temple. We measured one of the largest stones in the front, or southeast side of the temple, and found it twenty-seven and a half feet long, nearly six feet wide, and four feet three inches deep. Some of the columns of the temple we found to measure six feet or more in diameter. The order of architecture is the Corinthian. "At present, there are on the south side only four columns still in their place; on the west, six; and on the north, nine." The temple rests upon a high basis of stone-work, and was approached by a flight of thirty steps on the east.

*The Great Temple.*—Respecting this temple, we shall give some extracts from Dr. Robinson's "Biblical Researches": "The eastern front presents the remains of a magnificent portico, one hundred and eighty feet long, flanked at each end by a square tower, or pavilion. The floor of the portico is elevated some twenty feet above the ground; and the wall below it is built of large undressed stones; indicating that here was an

immense flight of steps leading up into the portico. These have wholly disappeared. The portico was about thirty-seven feet in depth. It had twelve columns in front, of which only the pedestals now remain." "The great portal leading from the portico to the temple courts is seventeen feet wide. On each side of it is a smaller one, ten feet in width.

"These portals lead into the first court, which is in form a hexagon. Its length between east and west, from side to side, is about two hundred feet; its breadth from angle to angle, about two hundred and fifty feet. On the eastern side, and on each of the sides towards the north and south, was a rectangular *exedra*, a room or recess like the side chapel in Romish churches, with four columns in front of each; and with smaller irregular rooms intervening. The *exedræ* were doubtless roofed over; but all is now in ruins.

"The western side of the hexagon was occupied by a broad portal, fifty feet wide, with two side portals, each of ten feet, leading into the *great quadrangle*, the vast court directly in front of the temple proper. This area measures about four hundred and forty feet in length from east to west, by about three hundred and seventy feet in breadth, including the *exedræ*. . . .

"Fronting upon this quadrangle was the vast *peristyle*, measuring two hundred and ninety feet in length, by one hundred and sixty in breadth. On each side were nineteen columns, with capitals of the Corinthian order; and at each end ten, counting the corner columns twice: that is fifty-four in all. The diameter of these columns is given by Wood as seven feet at the base and five feet at the top. Our measurement gave to some of them a diameter of seven feet three

or also four inches. The height of the shafts was about sixty-two feet, with a richly sculptured entablature of nearly fourteen feet more : making in all nearly seventy-six feet. The columns were mostly formed of three pieces ; many of which now lie scattered on the ground. They were fastened together by iron pins or cramps, a foot long and a foot thick ; and sometimes two of these were employed, one round and the other square. So solidly were the parts thus joined together that in some instances the fall of the columns has not separated them. One of the most revolting forms of the ruthless barbarism under which these splendid ruins have suffered is still seen in the cutting and breaking away of the bottom of the columns yet standing, in order to obtain these masses of iron !

“ These rows of columns stood upon immense walls, built up nearly fifty feet above the ground outside. . . This magnificent peristyle, thus elevated some fifty feet above the adjacent country, formed, of course, a conspicuous object in every direction. Even now the six western columns of its southern side, the only ones which yet remain upright, constitute the chief point of attraction and wonder in all the various views and aspects of Baalbec.

“ Not less wonderful than the other part of the great temple are the immense external *substructures*, by which the walls supporting the peristyle are inclosed and covered.

“ The most imposing of these substructures is the western wall, as viewed from outside. It rises to the level of the bottom of the columns, some fifty feet above the surface of the ground ; and in it is seen the layer of three immense stones, celebrated by all trav-

elers. Of these stones, the length of one is sixty-four feet; of another, sixty-three feet eight inches; and of the third, sixty-three feet: in all, one hundred and ninety feet eight inches. Their height is about thirteen feet; and the thickness apparently the same, or perhaps greater. They are laid about twenty feet above the ground.

"These temples have been the wonder of past centuries, and will continue to be the wonder of future generations, until barbarism and earthquakes shall have done their last work. In vastness of plan, combined with elaborateness and delicacy of execution, they seem to surpass all others in Western Asia, in Africa, and in Europe. They are like those of Athens in lightness, but surpass them far in vastness; they are vast and massive like those of Thebes, but far excel them in airiness and grace."

The materials of the temples are for the most part limestone. The great temple, as appears from an inscription on it, was built, or rebuilt, by Antoninus Pius, in the second century. The smaller one was, perhaps, built at the same time.

The ruins of the Temples of the Sun are southwest of the present village of Baalbec, on its border. The village of Baalbec is not large. One branch of the Litany River rises near Baalbec and flows by the Temples of the Sun; southwest of the ruins is a considerable number of small trees.

I left Baalbec about four o'clock A.M., January 22, for Stura, that lies on the road from Damascus to Beirût, with the intention of taking the diligence to Beirût, if possible. The sky was clear, and we had moonlight. The sun rose with brilliancy over the

snow-clad summits of Anti-Lebanon. The summits of Lebanon, on our right, were also covered with snow. It was quite cold, though the ground was scarcely frozen. We crossed the Litany, a stream strong enough to turn a grist-mill, and about the size of Deep Run, which forms the boundary, in part, between Anne Arundel and Howard Counties, Md.

We passed several towns, among these Zahleh, which may contain three thousand inhabitants. We saw, in passing through this latter town, shops of blacksmiths, carpenters, shoemakers, etc., and also some stores. The houses are of one story, built of stone and dirt, and covered with horizontal pieces of wood, upon which is placed a layer of dirt. The Valley of the Litany, Cœle-Syria, is fertile, and in many places well cultivated.

We hurried along to reach Stura before the diligence from Damascus should arrive. My guide from Damascus, being on foot, could not move along as fast as I could have wished. The mud clinging to his shoes delayed him, and at length he threw them away and went barefooted. This gave him a violent cough, and I became uneasy about him. We reached Stura about eleven o'clock; but the diligence from Damascus being crowded, I was compelled to remain there. It was Saturday. I was unwilling to hire a horse and return on Sunday to Beirût. Here my guide from Damascus left me, to return home. Stura has but two or three houses, and it was very unpleasant to me to be compelled to spend the Sabbath here instead of Beirût, where I could have enjoyed church privileges. I made inquiry on Sunday for a Bible; I had difficulty in getting it; at length they brought me one in French,



and I spent a portion of the Sabbath in studying St. Paul's history in connection with Damascus. On the Sabbath the diligence for Beirût passed crowded with passengers. Sunday night I bargained with a man to send me next day, on horseback, to Beirût. I paid for two horses and a guide thirty francs: nearly six dollars. We started next morning, a little before six o'clock. It was cold, and in crossing the Lebanon range I observed that the ground was frozen, and I saw ice. We passed on our right, in the Lebanon Mountains, Hummana. The greater part of the way was through a barren region. Beirût became visible when we were ten or eleven miles distant from it. The road is winding as it descends the Lebanon. The western slope is not very steep, and the ground is well cultivated, and we observed country houses and villages.

In descending the Lebanon, the temperature changed greatly, and on approaching Beirût it was quite warm. We reached the city a little after one o'clock P.M.

## CHAPTER IX.

A Visit to the Sculptures at Dog River.—A Description of them.—Adventure in returning.—Departure for Constantinople.—The Steamer touches at Tripoli, Alexandretta, Mersina.—Passes near Rhodes, Cos, Patmos.—Arrival in Smyrna.—Description of Smyrna.—The Steamer passes near Lesbos.—Between Tenedos and the Plains of Troy.—The Entrance into the Hellespont.—Snow-storm.—Arrival in Constantinople.—The Mosque of St. Sophia.—Dr. Long.—A Description of Constantinople.—A Trip up the Bosphorus.—The History of Constantinople.—Stanley declares his intention to search for Dr. Livingstone.—Hon. Edward Joy Morris.—Reflections on the Turkish Empire.

THE next day, Tuesday, I procured horses and a guide, and rode about five miles north of Beirût, to the pass at the entrance of Nahr-El-Kalb, or Dog River, into the Mediterranean, to see the celebrated ancient sculptures made in the rocks at that place. In ancient times the road ran higher up on the mountain-side than where it runs now. These figures are cut into the rock on the south side of the river, just before it enters the Mediterranean. We climbed up to these figures on the side of the mountain spur, and examined them, having in our hands Robinson's "New Biblical Researches," borrowed from our consul-general at Beirût. We found Robinson's description of them very accurate. Six of these tablets, with their figures, are Assyrian. Of this there can be no doubt, for they strikingly resemble the figures excavated at Nineveh. The figures are about life-size. To one pursuing the

road down Dog River to the sea, he will find on his left hand, in the following order :

“ No. 1. Egyptian.—Square at top ; no figure ; apparently no sculpture.

“ No. 2. Assyrian.—Square at top ; Assyrian figure with right hand elevated ; very much worn away and indistinct.

“ No. 3. Assyrian.—Square at top ; Assyrian figure indistinct.

“ No. 4. Assyrian.—Rounded at top ; Assyrian figure, not very distinct.

“ No. 5. Assyrian.—Rounded at top ; Assyrian figure, with uplifted arm ; perhaps something in the hand.

“ No. 6. Egyptian.—Square at top ; no figure ; apparently no sculpture.

“ No. 7. Assyrian.—Rounded at top ; Assyrian figure, with uplifted arm ; the most distinct of all.

“ No. 8. Egyptian.—Square at top ; no figure ; apparently no sculpture.

“ No. 9. Assyrian.—Rounded at top ; Assyrian figure, with uplifted arm. The whole figure and tablet covered with a cuneiform inscription.”

It has been disputed whether the three Egyptian tablets contain any figures. Dr. Robinson declares that he was unable to make out any. I thought I perceived at least one figure on one of these tablets, but not very distinct.

Dr. R. Lepsius, the celebrated Egyptian archæologist, visited these monuments in the last part of the year 1845, and thus gives the result of his examination of the three Egyptian tablets : “ Among the three Egyptian representations, which all bear the shields of Rameses II., the central one is dedicated to the chief

god of the Egyptians, RA (Helios); the southern one to the Theban, or Upper Egyptian Ammon; and the northern, to the Memphitic, or Lower Egyptian PHTHA; this Rameses had also dedicated to these same gods the three remarkable rock-temples in Nubia, at GERF-HUSSEN, SEBUA, and DERR, no doubt because they were viewed by him as the three chief representatives of Egypt. On the central stele, the inscription begins below the representation with the date of the 2 CHOIAK OF THE 4TH YEAR OF THE REIGN OF KING RAMESES. The Ammon stele, on the other hand, was dated from the *second*, or (if the two strokes above were connected), from the *tenth* year; at all events, not the same year as the central stele, from which we might conclude that all the representations referred to *different* campaigns."\* This king, Rameses II., or Sesostris, reigned over Egypt about 1300 years B.C.

The Assyrian figures, six in number, are referred by Layard to Sennacherib, about 715 B.C. Rawlinson remarks on these monuments: "The style of sculpture resembles in every particular the figures at Khorsabad [on the site of ancient Nineveh], the letters appear to be of the Medo-Assyrian type."†

Herodotus relates that Sesostris (the great Rameses), king of Egypt, set up in Europe and Asia pillars, or monuments, with inscriptions indicating the extent of his conquests. He remarks: "The greater part of these monuments no longer remains; but, I myself saw in Palestine, in Syria, the inscriptions of which I have spoken."‡

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\* "Egypt, Æthiopia, and Sinai," Bohn's ed., pp. 355, 356.

† Quoted in Bonomi's *Nineveh*, p. 482.

‡ Book ii., 106.

There is no doubt that both the Egyptian and the Assyrian figures were inscribed here to indicate the western boundary of the conquests of their respective kings. We have no proof that Sennacherib was accustomed to set up memorials of his conquests; but finding at Dog River a memorial of Sesostris, it was natural to add his own, to show that *his conquests had extended there also*.

On returning along the Mediterranean sand, my guide rode very rapidly. My horse started off at full speed and left the track, and I found it was impossible to remain on him. The saddle did not fit the horse, so that I sat as on a pivot, and having in my hand a large book, I calmly yielded to my fate,—taking good care to have my feet out of the stirrups,—and fell off on the right side of the horse into the sand. Providentially, I was not hurt in the least. The horse ran off, but whither I knew not. I arose out of the sand, and started off afoot for Beirût. But it was not long before my guide came to me with the runaway horse, and bade me mount him; this I refused to do. At length, however, I exchanged horses with him, and we rode back to Beirût, which we reached about six P.M., just in time to escape a heavy gust of rain, attended with thunder and lightning.

The next day, Wednesday, I visited, in company with Mr. Johnson, our consul-general, and Mr. Stanley, the foreign correspondent of the *New York Herald*, the Syrian Protestant College, of which Dr. Bliss is President.

“The preparatory school was established in 1865, the college itself was opened in the autumn of the following year, and the medical department was added two years later.

"The language of the college is exclusively Arabic, the common tongue of Syria, and used by more than one hundred millions of people throughout the East. The course of instruction embraces the several branches of Arabic language and literature, mathematics, the natural sciences, modern languages, Turkish, English, and French, moral science, biblical literature, and the various departments of medicine and surgery. Jurisprudence and Turkish law, with other studies, will be added as means allow.

"Theology, as a system, will not be taught; young men preparing for the ministry will complete their theological training in connection with the mission to which they belong.

"The institution is under the general control of trustees in the United States, where the present funds are invested, but local affairs are administered by a board of managers, composed of American and British missionaries, and residents in Syria and Egypt.

"The college is conducted upon strictly Protestant principles, but is open to students from any of the Oriental sects and nationalities who will conform to its regulations.

"The sects already represented are the Protestant, Orthodox-Greek, Papal-Greek, Latin, Maronite, Druse, and Armenian."\*

The academic department requires four years to complete its studies.

The medical department has three Professors, Rev. C. V. A. Van Dyck, M.D., D.D., Professor of Theory and Practice of Medicine; Rev. George E. Post, M.D.,

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\* "The Syrian Protestant College," a pamphlet furnished me by Dr. Bliss.



Professor of Surgery ; and Rev. John Wortabet, M.D., Professor of Anatomy and Physiology.

They have a hospital in connection with the medical department. The principal disease in Syria is ophthalmia.

The number of students in the college when I visited it was seventy-eight. I was present at the recitation of Dr. Bliss's class in Euclid's Elements. They had an Arabic translation of one or two books of this author. They were all Arabs, and seemed generally to have reached their majority. Their complexion was about the color of copper. Dr. Bliss told me they recited about as well as the average of American students.

We observed that the medical department was well furnished with apparatus.

They are also paying special attention to geology, and forming a valuable collection of specimens.

An institution of this kind at Beirût must accomplish great good in diffusing science and Christianity, conducted as the institution is by able and highly accomplished Christian gentlemen. The Rev. Mr. Dodge is associated with Dr. Bliss.

Our consul-general, Mr. Johnson, is a gentleman well qualified for his post. He has been in Beirût for twelve or thirteen years, and is evidently very popular with the missionaries at Beirût.

Beirût is becoming a place of great trade, and is growing rapidly in population. Our consul informed me that the lowest estimate of its population is eighty thousand. One can see at a glance that it has a heavy population. But the Europeans, perhaps, do not number more than one thousand.

In Beirût there is a considerable blending of the

European with the Oriental style of building. Beirût is built on the slope of a hill, considerably elevated above the level of the sea. The harbor is northwest of the town. The entrance to it is very wide.

This town antedates the Christian era, and is mentioned by both Strabo and Josephus under the name of Berytus. In the vicinity of this town the famous battle between St. George and the dragon is said to have been fought.

I procured a ticket, including victuals, in Beirût for Constantinople, by the Russian line of steamers. On the afternoon of Wednesday, January 26, about five o'clock, I got aboard of a small row-boat to embark upon the Russian steamer *Elborz*, which was lying at anchor in the harbor, several hundred yards from land. I bargained with a man to take me aboard for one franc. There were several boatmen aboard, and after getting out some distance from land, they told me that the man with whom I had bargained belonged to the custom-house, and had nothing to do with the boat, and that I must pay them one pound, nearly five dollars. Of course I scouted the idea of paying a pound, and told them that they were a set of thieves. They fell in their demand to about one dollar. I offered them two francs,—which was the sum the keeper of the hotel in Beirût had told me to give them,—and I added that I would not give them a cent more, and that if this did not satisfy them they might take me back and put me ashore, and that I would give them nothing. This checked them. "You paid four shillings, about one dollar," said they, "to be put ashore when you arrived here." I pronounced this a falsehood, using for this purpose a short Saxon word. I

had paid about thirty-eight cents. "There is a storm coming up," they added. The Russian officer from the ship beckoned to them to bring me aboard; at length they put me aboard, and I paid the two francs. What M. Huc, in his "Travels in China," says of the mandarins, that they are strong towards the weak, and weak towards the strong, is true of these men.

The beggars in the East are very annoying, especially at Beirût, where they follow you and show some horribly malformed limb to excite your sympathy.

We left the harbor of Beirût about midnight. I got a cup of tea aboard, and the steward told me that I must pay for that as the ship had not yet started: certainly a nice calculation. Next morning we stopped at Tripoli, quite a little town, and remained there till about midday; in the afternoon, the wind blew quite hard, and the sea was too rough to effect a landing at Latakia, where Mr. Taylor, our consul at Cairo, intended to disembark. We reached Alexandretta on Friday morning, but on account of the roughness of the sea nothing was done that day in discharging or taking in cargo. It was cloudy and somewhat rainy. The following day, January 29, was partially clear, and the sea calm, and the cargo destined for the port was discharged, and put aboard of boats. Northeast of Alexandretta are lofty mountains, extending down to the sea. Between these mountains and the sea is a narrow pass, mentioned by Xenophon, in his "Anabasis" as the Syrian Gates. A few miles north of Alexandretta, the coast is seen to turn to the west. In the north and north-west, mountains were visible, covered with snow. At Alexandretta we saw a Boston vessel, the "Flora Henderson!" She ran up the stars and stripes; I was

delighted at the sight, and warmly greeted them. But few American vessels are seen abroad; our commerce is well-nigh driven from the seas.

We left Alexandretta Saturday night, and next morning reached Mersina, where we remained till noon on Monday. On Sunday the sea was rough.

Mersina is in a plain or valley that extends up some miles into the country. A few miles north of this is Tarsus, where St. Paul was brought up. Back of Mersina, in the distance, the mountain-tops were covered with snow.

We left Mersina about noon on Monday, and in the afternoon I saw in the southeast the island of Cyprus. Early Wednesday morning, we passed on our left the island of Rhodes, through the middle of which runs an elevated mountain chain. A few hours after, we passed between the island Cos and the mainland, and I observed on the elevated coast on my right a small town, evidently Bodrun, the ancient Halicarnassus, distinguished as being the birthplace of Herodotus, the father of history. About noon, Patmos arose from the sea in the northwest, forty or fifty miles distant, as a single elevated summit. Our course lay between several small islands and the coast, and I saw straight ahead of us the lofty island of Samos, sacred to Juno and distinguished as being the birthplace of Pythagoras. As we approached Patmos, in the distance a second summit, southward, arose from the sea, nowhere apparently connected with the first; but upon drawing nearer to it, we observed the two summits rested upon a common basis of land that also arose from the waters, beautifully illustrating the discoveries sometimes made in physical science, where several

phenomena come into view, apparently independent, but which upon further investigation are seen to rest upon a common basis. Patmos is distinguished as being the spot where the Apostle John was banished and wrote the Apocalypse, probably under Nero. The island is about six or eight miles long, irregular in its form, running north and south. This island is mentioned by Strabo.\* At present Patmos has a considerable population and several churches. A little after sunset we passed within a few miles of this island on our left, having Samos on our right.

On Thursday morning, I saw on my left the island Scio (Chios), with its snow-covered peaks rising above a bank of clouds. Scio is one of the places that claim to be the native land of Homer. Enoch J. Smithers, who was consul for the United States in that island, remarked to me at Smyrna, that they have many traditions there concerning the great poet.

The morning was cold. We reached Smyrna between two and three o'clock. The bay of Smyrna is very beautiful, and completely landlocked. Our ship anchored in the harbor, not far from the shore. On going ashore, I was compelled to deliver up my passport, to be kept by the custom-house officer until I returned to the ship. A guide conducted me to the office of our consul, Mr. Enoch J. Smithers. He recognized me at once and called me by name, though he had not seen me for more than twenty-one years, when we were students in Dickinson College. It was very pleasant to meet him under these circumstances. Mr. Smithers was living a few miles out of town. I did

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\* Lib. x. 488.

not accept his kind invitation to spend the night with him, but returned to my ship, where I spent the night.

Next morning I returned to the city, and procured a guide to visit the most important places. We first went to caravan bridge, in the north part of the town, to see the newly-arrived caravan from Persia. It consisted of nearly a hundred camels of various kinds. They had been unloaded, and the bales of goods were lying around them. We next went to the old abandoned castle on the top of the hill to the south of the city. From this high position I had a fine view of the country southward in the direction of Ephesus. The land seemed very fertile. North of us at our feet lay the city of Smyrna, situated on the south side of the bay and also at its head. The head of this bay is surrounded by high hills, except at the end where the river Meles enters it. A valley extends up this river for some miles. My standpoint gave me a beautiful view of the city, which is compactly built, presenting a combination of the European and Oriental styles of architecture. The houses have sharp roofs and are covered with tiles. From the old castle we descended to the tomb of Polycarp, standing on the hill-side at the south end of the town. A small rectangular space, surrounded by a low wall, marks the supposed spot. Polycarp was a disciple of the Apostle John, and was burnt at the stake about A.D. 167. At the time of his martyrdom he was bishop of Smyrna. When the procurator urged him to swear and to curse Christ, with the promise of release, the venerable bishop replied: "Six-and-eighty years have I served him, and he has done me nothing but good, and how could I



curse him, my Lord and Saviour?" After further entreaty, Polycarp replied: "Well, if you would know what I am, I tell you frankly, I am a Christian. Would you know what the doctrine of Christianity is, appoint me an hour and hear me." Finding all his efforts to make Polycarp recant useless, the proconsul ordered him to be burnt.

The spot pointed out as the tomb of Polycarp is universally recognized as his, in Smyrna. The anniversary of his death is observed by all the Christians, except Protestants, in Smyrna. They close their places of business on that day.

Of Polycarp, Irenæus, bishop of Lyons in the last part of the second century, remarks: "I can describe the place in which the blessed Polycarp sat and spake; his going in and out; his manner of life, and the shape of his person; the discourses which he delivered to the congregation; how he told of his intercourse with John and with the rest who had seen the Lord; how he reported their sayings, and what he had heard from them respecting the Lord, his miracles and his doctrine."\*

From what we could gather, the population of Smyrna may be classified as follows: Greeks, 60,000; Roman Catholics, 15,000; Armenians, 10,000; Protestants, 2,000; Mohammedans, 50,000; Jews, 6,000: total 143,000.

It thus appears that more than one-half of the whole population are Christians. Smyrna is one of the seven churches addressed in the Apocalypse: "To the angel of the Church of Smyrna," words which we frequently quoted while there..

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\* Epistle to Florinus.

Smyrna is a place of great trade with the United States; opium and figs are among the principal articles of export.

Smyrna is a very ancient town, said to be named after one of the Amazons. According to Herodotus, it was founded by Colophon. Strabo states that the most ancient city was something over two miles—north, he means—from where it stood in his time. “The Lydians,” says he, “having destroyed Smyrna, it existed for four hundred years as a village. Afterwards Antigonos, and next Lysimachus [successors of Alexander the Great], raised it up, and now it is the most beautiful of all the cities, the one part of it being built on the hill, but the most of it in the plain, adjoining the harbor, the temple of Cybele, and the gymnasium. It is well laid out in streets, that are straight as far as possible. The streets are paved with stones,—and there are large square colonnades with a ground floor and an upper story. It contains a library, and a temple of Homer—a square building, containing the cell and a statue of Homer. For they lay special claim to the poet, and there is a brass coin among them called Homereum. The river Meles flows near the wall.”\*

At Smyrna our steamer took in petroleum for Constantinople. I did not like this much; our vessel had not a sufficient number of boats to rescue the passengers if anything had happened; but I abandoned all idea of danger, and gave myself up to the enjoyment of the objects of interest on the voyage. Our passengers were a motley crowd. At Alexandretta the Pasha of Aleppo came aboard with several of his wives. He

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\* Lib. xiv. 37.

had them stowed away on the after deck. They were Circassians, rather small, with fine features, fair of complexion. The Pasha was elegantly dressed; a pretty fine-looking man. The deck of our vessel was a curiosity. Here were spread Russians, Jews, and I know not how many nationalities. They did their dressing on deck.

We left Smyrna on Friday evening about six o'clock, February 4. Next morning, we saw on our left the island Lesbos, and about noon we entered the Mediterranean Sea. The northern part of Lesbos is mountainous. As soon as we entered the sea, we saw north of us in the distance Tenedos. We passed between this island and the plains of Troy. The distance between Tenedos and the mainland, we think, is scarcely over five miles. The middle of the island is very high. This island is celebrated in the poetic descriptions of the siege of Troy:

"In sight is Tenedos, an island well-known to fame,  
Rich in wealth while Priam's kingdom remained."\*

Virgil represents the Trojan fleet as concealing itself behind this island. According to Strabo, the island is nearly ten miles in circumference.

In the east side of the island we saw a small town. The plains of Troy opposite to Tenedos are but little elevated above the sea. We observed several large mounds in these plains, and a village on the coast. The land seems to be fertile. We saw on our right, in the distance, Mount Ida, covered with snow, while in the north Imbros rose high out of the water.

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\* *Æneid*, Lib. ii.

At three and a half P.M. we entered the Dardanelles (the Hellespont), guarded by forts at the entrance. We looked closely on the right for the mouth of the Simois, a stream renowned in Homeric song, but looked in vain. We kept along the left bank of the strait, which is very high. About dark we passed on our right Dardanum.

Next morning (Sunday) we found ourselves in the midst of a heavy snow-storm; and the sea was rough, and occasionally the spray broke over the deck. Between two and three P.M., in the midst of this snow-storm, we anchored in the Bosphorus, at the mouth of the Golden Horn. The voyage had occupied us about twelve days. A considerable portion of the time the weather had been rough, and I suffered more or less from sea-sickness. Here then we were in full view of the mosques and minarets of the world-renowned city, and indeed almost surrounded by the city itself. We did not go ashore until next morning. Giving the custom-house officer some backshish, he waived the examination of our passports and baggage. As the weather was bitter cold, I passed on then, in company with Mr. Stanley, the foreign correspondent of the *New York Herald*, to the Byzance Hotel, situated on high ground, in that part of New Constantinople called Pera. The same day I visited Hon. Edward Joy Morris, our minister to Constantinople, and handed him my letter of introduction from the Secretary of State. He received me very kindly and afterwards called on Mr. Stanley and myself at our rooms. During my stay in Constantinople I dined, by invitation, with Mr. Morris, at his house, in company with Dr. Long and Mr. Goodenough, our consul. Our

dinner was most excellent, and I enjoyed both the company and the dinner very much. Mr. Morris is a highly-cultivated gentleman,—the author of several works, a member of the Episcopal Church, and has the interest of his country and of Christianity deep at heart. Mr. Morris, by his kindness, contributed greatly to the enjoyment of my sojourn in Constantinople. He told me before I left him, if any of my friends should visit Constantinople, to give them a letter of introduction to him, and he would show them every attention. But I shall have no opportunity of doing this, as he has since resigned, but whether from a request to do so or voluntarily I cannot say; though I suspect the former. I cannot but regard it as bad policy on the part of our government to make frequent changes in our foreign ministers. It too often happens that when a foreign minister becomes fully acquainted with the duties of his office, he is removed to make way for some one else who has everything pertaining to his new sphere to learn. The minister to the Turkish Empire should be rarely changed, perhaps never, unless for some very good reason. He has the language to learn, which takes several years, and the usages of the court to study; and we have good reason to believe that the government of the Grand Sultan knows very well how to use backshish to bring over to its interests foreign representatives. But not the shadow of suspicion rests upon Mr. Morris of being under Turkish influence; indeed, he was too true a patriot and Christian to be popular with the Ottoman government. But such a man as this is the very kind of representative that we need at Constantinople. Dr. Long is the Bulgarian missionary of

the Methodist Episcopal Church. He publishes at Constantinople a paper—*Zornitza* (*Morning Star*)—in the Bulgarian language. It has a circulation of about two thousand. He also preaches in his own house. Dr. Long is a man of practical wisdom and one of our best scholars. It is but justice to him to state that he showed us every attention. We were favorably impressed with our consul, Mr. Goodenough.

The first day I was in Constantinople I went with a guide to see the great mosque of St. Sophia. It stands very near the Bosphorus, in the eastern part of old Stamboul, or Constantinople. It does not appear magnificent before entering it, for the surrounding buildings obstruct the view. Its length is about two hundred and sixty-nine feet, its breadth two hundred and forty-three, and the top of the dome is nearly one hundred and eighty-eight feet from the floor. The building is in the form of a Greek cross. The central dome is supported by semi-domes. It has columns of porphyry and a great deal of work in mosaic. A chandelier hangs in the centre, suspended from the centre of the dome. This chandelier is about twenty-four feet in diameter. No paintings, no statuary, no seats are to be seen in it. Over the large entrance in the west end is an open book of the gospels in bronze, with an angel above it of the same metal.

At the entrance of the mosque a Turk demanded the admission fee; but the question was about the *amount of backshish* to be given. I offered him three francs. This he refused; nothing but a Turkish dollar would satisfy him, and this sum—nearly one dollar of our money—had to be counted out to him to the last copper. I disliked very much the idea of paying



tribute to a Turk to enter an edifice built by Christians, and in which Christian worship had been celebrated for nine hundred years. I looked quite savage at the greedy Turk, and as I left him I gave vent to my indignation, "I wish the Russians would wipe you out." As this was said in English, of course he did not understand it. I was compelled to take off my boots at the entrance, and walk through the mosque in my stocking-feet.

The church that originally stood here, dedicated by Constantine to St. Sophia, or the Eternal Wisdom, "had been twice destroyed by fire after the exile of John Chrysostom, and during the Nika conquest of the blue and green factions." "The emperor Justinian (A.D. 527-565), in the early part of his reign, had the rubbish cleared away and the magnificent church erected. Anthemius formed the design, and his genius directed the hands of ten thousand workmen, whose payment, in pieces of fine silver, was never delayed beyond the evening. The emperor himself, clad in a linen tunic, surveyed each day their rapid progress, and encouraged their diligence by his familiarity, his zeal, and his rewards. The new cathedral of St. Sophia was consecrated by the patriarch five years eleven months and ten days from the first foundation, and in the midst of the solemn festival Justinian exclaimed, with devout vanity, 'Glory be to God, who hath thought me worthy to accomplish so great a work. I have vanquished thee, O Solomon!' But the pride of the Roman Solomon, before twenty years had elapsed, was humbled by an earthquake, which overthrew the eastern part of the dome. Its splendor was restored by the perseverance of the same prince,

and in the thirty-sixth year of his reign Justinian celebrated the second dedication of a temple which remains, after twelve centuries, a stately monument of his fame.”\*

It was on the 29th of May, 1453, upon the conquest of Constantinople, that Mohammed II. “alighted from his horse at the principal door of St. Sophia, and entered the dome. . . . By his command the metropolis of the Eastern Church was transformed into a mosque. The rich and portable instruments of superstition had been removed, the crosses were thrown down, and the walls, which were covered with images and mosaics, were washed and purified, and restored to a state of naked simplicity. On the same day, or on the ensuing Friday, the muezzin, or crier, ascended the most lofty turret and proclaimed the *ezan*, or public invitation, in the name of God and his prophet. The imaum preached, and Mohammed II. performed the *namaz* of prayer and thanksgiving on the great altar, where the Christian mysteries had so lately been celebrated before the last of the Cæsars.”†

Mr. Gibbon remarks: “The architect who first erected an aerial cupola is entitled to the praise of bold design and skilful execution. The dome of St. Sophia, illuminated by four-and-twenty windows, is formed with so small a curve that the depth is equal only to one-sixth of its diameter. The measure of that diameter is one hundred and fifty feet. The whole frame of the edifice was constructed of brick, but those base materials were concealed by a crust of marble.”

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\* Gibbon, “Decline and Fall,” vol. iv. p. 86.      † *Ib.*, vol. vi. 408.

From this magnificent mosque I went to the fire-tower, a building about one hundred and fifty feet or more high, standing a considerable distance west of St. Sophia. When a fire breaks out in Constantinople, signals, indicating the locality of the fire, are hung out from this tower. These signals are large balls of various colors. My ascent of the tower was useless, as the snow-storm obscured the town. I repeated my visit another day, when I had a fine view of old Stamboul, Galata, and Pera, with the Sea of Marmora, the Bosphorus, and the Golden Horn. I had a plan of the city in my hand, and I identified the great mosques of the town. The mosque of St. Sophia is the only one of these mosques, I believe, that antedates the capture of the city by the Turks. The houses of Constantinople are generally covered with tiles.

Constantinople, or Stamboul (from *eis teen polin*, into the city), as it is called by the Turks, is one of the most remarkable cities in the world. Its harbor has no equal. On the south side of the city proper, or Stamboul, is the Sea of Marmora; on the east, for a short distance, the Bosphorus, which leads into the Black Sea, about eighteen miles distant; on the north-east side is the Golden Horn, an arm of the Bosphorus, extending up into the land three or four miles. This arm is about a quarter of a mile wide and very deep; ships with a hundred and twenty guns can float in it. At the upper end of this Horn the Turkish navy-yard and naval school are situated; in the lower part of the Horn the vessels in port lie at anchor, completely landlocked. The land lying between the Sea of Marmora and the Golden Horn, on which Stamboul is built, is considerably elevated above the Sea of Marmora.

North of Stamboul, between the Golden Horn and the Bosphorus, is the new city, divided into two parts; the first lying close to the Golden Horn and the Bosphorus, partly on low ground, and partly on the slope of the hill; this division is called Galata. Further north on the high hill is the part of the city called Pera. Galata and Pera are inhabited almost entirely by Christians, principally Greeks, and may be reckoned as a part of Constantinople. On the opposite side of Constantinople is Scutari, quite a large town. About two-thirds of the population of Stamboul is Mohammedan. The whole population of Constantinople, including Galata and Pera, must be at least five or six hundred thousand, of which the Christian population is about one-half.

Constantinople has at different times suffered severely from fires and from the plague. In the winter season, of course, it is healthy; but in the summer there would be great danger to foreigners.

The city is well supplied with fish. We observed there a small mackerel, about one-third the size of those caught on the Massachusetts coast. This fish is caught in the harbor of Constantinople; we found its flavor most delicious.

The bazaars of Constantinople are the largest in the world, and crowded together in the northern part of Stamboul.

On Thursday, the 10th February, I went on a small steamer up the Bosphorus, to a point about five miles from the Black Sea, a portion of which was visible. The Bosphorus is generally about a mile wide. In the narrowest part, which is about a half a mile wide, stand old castles on both sides of the strait, built by the

Turks before they captured Constantinople. Both sides of the Bosphorus are lined with villages and residences. The scenery was very fine, though winter. We could easily imagine what it must be in summer. We saw the residence of the British minister on the Bosphorus. In the summer our own minister takes up his residence on the Bosphorus, about five or six miles from the Black Sea. The palace of the Grand Sultan is built on the west, or European, side of the strait, not far from Constantinople.

On Friday morning, I went in company with Mr. Heuston and his wife, of California, to see the Grand Sultan as he came out of his palace to go to the mosque. We took a caique and landed near the palace. There was some uncertainty in regard to the mosque he was going to attend. Turkish troops were drawn up near the palace; on their knapsacks we observed the crescent. From these troops we passed on to the street into which the Sultan would enter when leaving the palace. We took our stand near the palace, and we had to wait a long while, perhaps an hour or more, before he made his appearance. His great officers of state were waiting on horseback for him. Carriages containing Circassian females, said to be the wives of the Sultan's great officers, passed on some time before the Sultan came out. As the carriage doors were open, we got a tolerably good look at them; they were but partly veiled; their features were regular and good, and they might have been called beautiful if their complexion had not been sallow, or rather milk-and-water color.

At length the Grand Sultan made his appearance on horseback. A carriage had also been in readiness, but

his Highness concluded to take the open air. He was about forty years of age, portly, hair turning gray, and bearded. He wore a black suit, with a single star on the breast, and a red Turkish cap with black tassel. His looks indicated anything rather than the "sick man." His name is Abd-ul-Aziz (servant of the Merciful One). His son, a boy of about fourteen years of age, I should judge, had, on horseback, preceded his father. The boy's complexion was not much lighter than copper, darker than that of his father. The son is not the successor to the Grand Sultan, but the Sultan's nephew.

On the afternoon of the same day, I went with Dr. Long to visit the cistern of a thousand and one columns, as it is called, though the true number is said to be two hundred and thirty-five. This cistern is in the southern part of Stamboul. Its covering is on a level with the surrounding ground, from which there is nothing to distinguish it to the eyes. We descended into it by a small opening. Its depth is perhaps fifteen feet or more. It was entirely dry, and we found persons there plying their trade. From this place, we passed by the "burnt pillar," the fragment of an ancient, lofty column, and paid a visit to the Museum of the Janizaries. Here we saw many figures in wax-work, representing various officers and private individuals in ancient costume. We next visited some of the magnificent bazaars. While walking through the city in the afternoon, we observed a muezzin on the balcony of a minaret calling the people to prayers. His call was a mere sing-song, something like, "Ha-allah-hallah." "What is that fellow saying?" inquired I of Dr. Long. "If it were English," replied he, "I could not tell what



it is." In Jerusalem, I had heard the cry of the muezzin which my Arab guide interpreted: "There is no God but God, no prophet but Mohammed."

We hired a caique, a long, narrow boat, rowed by one man, and made an excursion up the Golden Horn to the Turkish naval school and navy-yard. It was a beautiful afternoon, and the excursion was a very pleasant one. We returned before dark.

Byzantium was founded by the Megarians, 657 B.C. A city so advantageously situated could not fail to be an object of contention among the powers of the ancient world, as it has been among those of the modern. In the fifth century before Christ, the Lacedæmonian general, Pausanias, with a joint expedition of Peloponnesians and Athenians, wrested it from the Medes,\* and it immediately passed into the hands of the Athenians. Fluctuating in its allegiance, at one time belonging to Athens, at another subject to Lacedæmon, besieged by Philip in the age of Demosthenes, but aided by the Athenians at the earnest advice of that great orator, it succeeded in escaping the grasp of the Macedonian conqueror.

It is said that during this siege of Philip, on a dark night, when the inhabitants were hard pressed, a light appeared from heaven,—perhaps the moon breaking through the clouds,—which revealed to them the position of the besiegers. In commemoration of this event, the Byzantians adopted the crescent as their symbol, and from them it passed to the Turks upon their capture of Constantinople in 1453, and is now the symbol of the Mohammedan faith.

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\* Thucydides, i. 94.

Byzantium, although engaged in frequent wars with powerful foes, maintained its independence until it was subdued by the Romans under Vespasian, who made it a province of the empire. In the mighty struggle between Constantine the Great, Emperor of the West, and Licinius, Emperor of the East, Byzantium fell into the hands of Constantine, who in A.D. 330, about seven years after he had become sole emperor of the Roman Empire, made it the capital of his dominion.

One of the reasons that have been assigned for his removal of the seat of government to Byzantium is, that many of the noble families of Rome were still pagans, whose immediate presence was disagreeable to him; but Constantine seems to have judged that Christianity was evidently destined to vanquish paganism, and that the Christian world should have a new capital, and that he, their first great patron, should found it for the Christian cause and for his own glory.

Gibbon thus describes the laying out of the capital by Constantine: "On foot, with a lance in his hand, the emperor himself led the solemn procession, and directed the line which was traced as the boundary of the destined capital, till the growing circumference was observed with astonishment by the assistants, who, at length, ventured to observe that he had already exceeded the most ample measure of a great city. 'I shall still advance,' replied Constantine, 'till HE, the invisible guide who marches before me, thinks proper to stop.'"<sup>\*</sup>

In the time of Chrysostom the Christian population

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<sup>\*</sup> "Decline and Fall," vol. ii. p. 95.

of the city, by far the greatest, was about one hundred thousand. But already in the time of Severus, in the first part of the third century, there were many Christians in Byzantium.

Constantinople became the capital of the Empire of the East under Arcadius, A.D. 395, while Honorius became Emperor of the West. Constantinople continued to be the capital of the Greek Empire until 1453, with the exception of the time that it was the capital of the Latin Empire (1204-1261) after its capture in the fourth crusade by the Venetians and French.

In the seventh century, and also in the eighth, Constantinople was besieged by the Arabs, but they were compelled to retreat. Four expeditions were fitted out against the city by the Russians in the ninth, tenth, and eleventh centuries. In 1422 the Sultan Amurath II., with two hundred thousand Turks, besieged the city, but was compelled to retire.

But the city that had resisted successfully so many assailants was doomed at last to fall. Internal weakness, arising from the irreconcilable enmity between those of the Greek and Latin faith, and the indifference of the Christian powers of the West, afforded the Moslems an opportunity of accomplishing what they had long designed.

No sooner had Mohammed II. ascended the throne than he formed the plan of capturing the coveted city. The grandfather of Mohammed II. had built a fort on the Asiatic side of the narrowest part\* of the Bos-

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\* We judged the strait in this place to be about half a mile wide. Here Darius had before crossed.

phorus. In the spring of the year 1452, Mohammed II. assembled a thousand masons to build a fort on the European side of the strait opposite to the fort of his grandfather. "Each of the thousand masons was assisted by two workmen; and a measure of two cubits was marked for their daily task. The fortress was built in a triangular form; each angle was flanked by a strong and massy tower; one on the declivity of the hill, two along the sea-shore: a thickness of twenty-two feet was assigned for the walls, thirty for the towers, and the whole building was covered with a solid platform of lead."\* It was in vain that the Greek emperor had remonstrated against the building of this fortress.

On the 6th of April, 1453, the siege of Constantinople began. Mohammed II. assembled a force of two hundred and fifty-eight thousand. The Propontis was covered with a Turkish fleet of three hundred and twenty sail. On the west side of the city, the land side, the Sultan extended a double wall and a ditch of a hundred feet deep from the Golden Horn to the Propontis. Across the mouth of the Golden Horn a great chain had been stretched to keep out the Turkish fleet.

The Turks directed their attack with great vigor against the double wall on the west of the city, but were repelled with great valor by the Emperor Constantine Palæologus with his garrison of seven or eight thousand men. The Turkish cannon made breaches in the walls, but the industry of the Christians soon repaired these breaches. Provisions were

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\* Gibbon.

growing scarce in the city, but a fleet of five ships from the harbor of Chios was seen sailing up the Propontis; they attacked the Turkish fleet that was stretched across the Bosphorus in the form of a crescent. A desperate conflict ensues, but the five Christian ships inflict terrible slaughter upon the enemy and safely enter the harbor of the Golden Horn within the chain, laden with their precious treasures. It was impossible for the Turks to break this chain, defended by more than thirty vessels. The attacks upon the walls on the west had been unsuccessful, and Mohammed might well have despaired of capturing the city. In this embarrassment, his genius invented and executed the bold plan of transporting his vessels on land from the Bosphorus into the upper part of the harbor of the Golden Horn, a distance of about five miles. "A level way was covered with a broad platform of strong and solid planks; and to render them more slippery and smooth, they were anointed with the fat of sheep and oxen. Fourscore light galleys and brigantines, of fifty and thirty oars, were disembarked on the Bosphorus shore; arranged successively on rollers, and drawn forward by the power of men and pulleys. Two guides or pilots were stationed at the helm and the prow of each vessel; the sails were unfurled to the winds; and the labor was cheered by song and acclamation. In the course of a single night this Turkish fleet painfully climbed the hill, steered over the plain and was launched from the declivity into the shallow waters of the harbor [of the Golden Horn] far above the molestation of the deeper vessels of the Greeks. The real importance of this operation was magnified by the consternation and con-

fidence which it inspired; but the notorious, unquestionable fact was displayed before the eyes and is recorded by the pens of the two nations.”\*

Having gained a new point of attack, Mohammed pressed the siege with great vigor. “After a siege of forty days, the fate of Constantinople could be no longer averted. The diminutive garrison was exhausted by double attack: the fortifications which had stood for ages against hostile violence were dismantled on all sides by the Ottoman cannon; many breaches were opened; and near the gate of St. Romanus four towers had been leveled with the ground.”

On the evening of the 27th of May, 1453, Mohammed gave orders to prepare for the final assault. After diligent, and as far as possible noiseless, preparation, at daybreak on the morning of the 29th May, the Turks assaulted the city by sea and land. “From the lines, the galleys, and the bridge the Ottoman artillery thundered on all sides. The double walls were reduced by the cannon to a heap of ruins.”

The walls and towers were soon covered with a swarm of Turks who drove the Christians headlong, “and rushed through the breaches of the inner wall; and as they advanced into the streets they were soon joined by their brethren who had forced the gate Phenæ on the side of the harbor. In the first heat of the pursuit, about two thousand Christians were put to the sword.” Multitudes of all classes fled into the church of St. Sophia for shelter. “In the space of an hour, the male captives were bound with cords, the females with their veils and girdles. The senators

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\* Gibbon, “Decline and Fall,” vol. vi. p. 394.



were linked with their slaves, the prelates with the porters of the church." "At the same hour a similar rapine was exercised in all the churches and monasteries, in all the palaces and habitations of the capital; nor could any place, however sacred or sequestered, protect the persons or the property of the Greeks. Above sixty thousand of this devoted people were transported from the city to the camp and fleet, exchanged or sold according to the caprice or interest of their masters, and dispersed in remote servitude through the provinces of the Ottoman Empire."

Thus fell Constantinople, but not without the most determined resistance on the part of the emperor; and Gibbon remarks: "The distress and fall of the last Constantine are more glorious than the long prosperity of the Byzantine Cæsars." The noble emperor fell by some unknown hand in the final assault upon the city.

Before leaving Constantinople we cannot refrain from offering some reflections on the Turkish Empire.

The opinion prevails in the United States and in Europe that Turkey is fast becoming enlightened, and that equal rights are enjoyed by all classes of the Porte's subjects. It is true there are decrees of the Sultan, making all his subjects equal before the law, with the privilege of choosing their own religion; and decrees establishing a public system of education. But what are the facts in the case?

A Mohammedan holding official position under the Turkish government would lose his office if he embraced Christianity; and I have been assured that in Turkish courts the evidence of Christians against Moslems goes for nothing.

A public system of education exists on paper only. The ignorance that prevails from the Bosphorus to the Nile is astonishing. In Egypt, we could rarely find an Arab who could read his own language. And all through the Turkish Empire, to see a native reading is a singularity. As for the arts and sciences, the conveniences and improvements of civilized nations,—in the mind of a Moslem, all these things are associated with the Christian ideas that he hates; and to infuse Christian ideas into the Mohammedan system is like pouring new wine into an old bottle, in which case the bottle is sure to be broken.

And what have the Turks done with the fairest portion of the East? Let the ignorance and the poverty of the people answer. When a Turkish pasha becomes intolerable to the people of his pashalic, and a great outcry is raised against him, he is sent to another district to plunder that. The Pasha of Smyrna receives six thousand pounds a year,—more than the President of the United States receives. He regulates the price of beef in Smyrna; of course, if his funds are low, you may expect beef to rise.

The Turkish government, I understand, has European journals in its pay, who extol the decrees of the Sublime Porte,—issued in obedience to the sentiment of the civilized world, and hardly enforced at all,—as the strongest proof of the progress and enlightenment of Turkey. So long as the executive power remains with the Mohammedans, the Christian subjects of the Porte will be ill-treated. Look at the massacre of the Christians a few years ago, and the recent cruelties of the Turks to the insurgent Cretans, whose subjugation cost the Porte as much as the Crimean war. This state

of things can hardly endure long. Three-fourths of European Turkey are Christian. In Asia Minor, the Christian population is one-fourth. And what sympathy can they have with the Turkish government? The Khedive of Egypt is ready for revolt, and Russia is actively engaged in building railroads that will enable her to concentrate with rapidity a million of men at any given point on her southwest border.

But who are responsible for this miserable state of things? France and England, in upholding Turkey against Russia. I have frequently told Englishmen that the Crimean war on their part was a mistake, and they have generally admitted it. But the war did one thing for Russia,—it showed her what she needed to enable her to use to advantage her enormous resources.

Russia is watching with eagle eye all the movements that affect the Turkish Empire, with the view of incorporating as much as possible of it into her own empire when the "sick man" dies. Russia expects the Greek element in the Turkish dominion to gravitate towards her, and hence the deep anxiety she feels respecting the religious movements in Bulgaria. "What are your missionaries doing in Bulgaria?" inquired the Russian Ambassador at Constantinople, of a high official of the American government there. And Russia has something to fear in the matter. For, as our minister to Constantinople observed to me, the American missionaries, by their translation of the Scriptures into the Bulgarian language, and by their publications in that language, have done a great deal to develop among the people a spirit of nationality, and, of course, independence.

But into whatever hands the Turkish Empire may

fall, it is hardly possible that the condition of the people will be as bad as it is now. It seems to me the Turks spoil everything they get hold of, and I have sometimes remarked that they would destroy the very sun in the heavens if they could reach him.

In speaking of Turkey, I must not omit a powerful element that is quietly exerting its influence in the Turkish Empire,—Greek culture.

The University of Athens had, more than two years ago, over twelve hundred students. Many of these educated Greeks are physicians who practice medicine in the Turkish Empire, and their influence will be great, religiously and politically.

We have already remarked that we were introduced to Mr. Stanley, the foreign correspondent of the *New York Herald*. I came with him from Beirût to Constantinople, in the same steamer; our relations became such that he ventured to intrust to me a most profound secret, which he most solemnly bound me not to divulge till published from other sources,—which I most religiously kept. “I am sent out,” said he, “by Mr. Bennett, of the *New York Herald*, in search of Dr. Livingstone. I am going to a port on the Black Sea, from which I shall pass through Asia, by Bagdad, to the eastern coast of Africa. And when I find Livingstone I will telegraph to the *Herald* everything about him, ‘every’ sigh.’”\*

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\* This was about February 10, 1870.

## CHAPTER X.

From Constantinople to Syra.—Arrival in the Piræus, Athens.—Impressions made in entering it.—The Temple of Olympian Zeus.—Ilissus.—Stadium.—Lycabettus.—Pentelicus.—Plain of Marathon.—A Visit to Eleusis.—Acropolis.—The Parthenon.—Theatre of Bacchus.—Areopagus.—Paul's Preaching there.—The Bema and Pnyx.—The History of Athens.—Departure for Corfu.—The Isthmus of Corinth.—Incidents of the Voyage.—Arrival in Corfu.—From Corfu to Brindisi.—From Brindisi to Bologna.—Arrival in Venice.—Description of Venice and its History.

ON Saturday morning, February 12, I embarked upon the Austrian steamer, the *Urano*, for the Piræus; before leaving the small boat in the harbor to enter the steamer, my baggage was carefully examined. Dr. Long came aboard to bid me farewell. The steamer started about eleven A.M. The boat was swift and steady, and in two or three hours Constantinople disappeared from our view. On Sunday morning we found ourselves already out of the Hellespont, in the *Ægean* Sea. The morning was delightful. About noon we passed the narrow strait between Andros (*Andro*) and Tinos (*Tino*). All the islands of the *Ægean* Sea are high and rugged. About two or three P.M. we reached the harbor of Syra, on the island Syra. Here I had myself and baggage transferred to another vessel that was to leave that evening for the Piræus. I agreed to give the man who performed this service one franc. Before reaching the vessel, I handed him a five-franc piece, out of which he was to take his pay. So far was he

from giving me back four francs change, that he coolly said, "Another one." I took my five-franc piece out of his hand, and got it changed when I reached the vessel. There were several Americans in our ship from Constantinople; among them a Mr. and Mrs. Clarke, and a Mr. Johnson. We went ashore and took a stroll over the town. It is a beautiful Greek city, lying close to the harbor, on level ground, and also on a steep hill-side. It has a population of about twenty-five thousand, and is the most commercial place in Greece. Its cleanliness strongly contrasts with the dirty cities of the Orient. The harbor is very fine, lying on the east side of the island.

We visited two of their churches. In one they were reading a funeral service. The Greek priest stood at a revolving desk, and when he had finished the service from one book, he turned round his desk and brought another open book in front of him. I saw two tombstones intended for the grave of the deceased. On the headstone was the name, *Βουλανακη* (Boulanake), and also the cross with twelve stars between two Greek flags. On the footstone was a cross only.

I was interested in reading the Greek names on the houses and translating them into English. But when I read over the door of one of the stores, "Kapnopoleion," I was puzzled; "*Kapnos*," said I to myself, "means *smoke*, and *poleion* means *selling*, *selling smoke*. What can that mean? 'Perhaps they sell lamp-wicks here.'" But I was wide of the mark. The modern Greeks call tobacco *kapnos*, *smoke*. It was a tobacco-shop. It was Sunday, and the people were well dressed.

That night we left for the Piræus. Next morning we found ourselves fast approaching the Sunium promon-



tory, in the southeast part of Attica, near the island of Tzia. The Sunium promontory is high and barren. As we came up the Saronic Gulf, the Acropolis of Athens became visible in the distance; and at about noon our boat anchored in the Piræus. This harbor is not very large, but sufficient for the purposes of Athens, and is altogether safe, its entrance being narrow. There were several vessels lying at anchor. A small town is built up at the head of the Piræus.

We went ashore in a small boat, and then took a carriage over a very good road to Athens, which we reached in about an hour, the distance being five miles. We stepped out of our carriage into a fine hotel, in the east part of the city, and after obtaining something to eat, we commenced a survey of the classic city.

I was delighted with the new city of Athens, laid out in wide streets, crossing each other at right angles, with well-built houses and well-furnished stores, including several excellent hotels. It seemed as if the old Greeks had really come to life. The names of the streets Greek, dealers and artisans with names as long as those of Actæon's hounds, Greek newspapers, a Greek university, and men, women, and children actually speaking the language,—who can say that the Greek is a dead language?

Athens contains a population of about forty-two thousand, which has grown up within the last thirty years, for Mrs. Hill, in Athens, remarked to me that about forty years ago there was not a single house in Athens. Athens contains, as we have remarked, a university, in which the various sciences are taught, including that of medicine. About twelve hundred students were attending it two years ago. It has a library of about one hundred thousand volumes.

But I was especially interested in the antiquities of the ancient city. I went first to see the remains of the famous temple of Jupiter, near the Ilissus, on the southeast border of Athens. This celebrated temple was commenced in the sixth century before Christ, by Pisistratus, and was completed by the Emperor Hadrian, nearly seven hundred years having elapsed from its commencement to its completion. Sixteen columns, with their architraves, are the only remains of this magnificent temple, which was three hundred and fifty-four feet in length by one hundred and seventy-one in breadth. These sixteen columns are fluted, of the Corinthian order of architecture. Their height is said to be over sixty feet, and their diameter six and a half feet. We observed that the separate pieces, of which each column is composed, were not well adjusted, but seem to have been displaced by an earthquake, or some tremendous explosion, perhaps that of the powder-magazine in the Parthenon, in 1687, when Athens was besieged by the Venetians. North-east of this temple is the arch of Hadrian.

From the remains of this we crossed over the Ilissus at the fountain of Callirrhoë. This celebrated fountain "flows from the foot of a broad ridge of rocks, which crosses the bed of the Ilissus, and over which the river forms a waterfall when it is full." The Ilissus is an exceedingly small stream. South of the Ilissus, and above the fountain of Callirrhoë, between two hills, is the ancient Panathenaic stadium, or race-course. The narrow vale opens at the Ilissus, to which it is nearly perpendicular. The stadium has been cleared from the accumulated dirt, and its original form is clearly seen.

Next morning, in company with Mr. Johnson, I walked out to Mount Lycabettus and ascended it to the top. It is a narrow, rocky peak, something more than a mile northeast of the Acropolis, and attains a height of about nine hundred feet. On its summit is a small Greek chapel. From this summit I had a fine view of the vale of Attica and the city of Athens. In the north, beyond the Cephissus, a white column marks the site of the Academy of Plato.

On Wednesday morning, in company with Dr. Keep, our consul at Athens, I went on horseback to Mount Pentelicus, about thirteen miles northeast of Athens. Our road lay by the convent near the foot of Pentelicus. The ascent of Pentelicus was here rough, and in some places quite steep. We stopped some time at the marble-quarry on our way up. The marble is of a beautiful white color. The Parthenon at Athens is built of this marble. At this quarry we entered a large cave. Dismounting our horses near the summit, we ascended to the top on foot. At first, for a considerable while, we were enveloped in clouds, and feared that the principal object of our visit—to obtain a view of the Plain of Marathon—would be frustrated. At length the clouds broke away, and we had a fine view of the immortal plain, extending up from the sea between two ranges of hills. It was at the head of this plain that Miltiades, with his small Greek force,—not more than eleven thousand,—met and drove into the sea the invading host of Persians led on by Datis and Artaphernes. This famous battle was fought B.C. 490, and had the most powerful effect upon the subsequent history of Athens. It saved Athens not only at that time, but inspired her citizens with confidence

in their own prowess, which secured them victory in the future. From the top of Pentelicus we had also a fine view of the vale of Attica, Salamis, Ægina, Eubœa, Euripus, and the sea beyond.

On our way back to Athens we stopped at a Greek convent and dined. We did not see many men nor many books here.

There is but little good wood in Attica; in the region of Pentelicus there are some small trees, mostly pines. We reached Athens about six o'clock.

On the following Saturday morning I rode on horseback, in company with a guide, to Eleusis, a small town at the head of the Gulf of Eleusis (or Levsina), about thirteen miles northwest of Athens. The ride was a most beautiful one. We first passed through the olive-groves watered by the Cephissus, which is divided into several streams for the purpose of irrigation. These streams were quite strong. The Ilissus, on the southeast of Athens, is hardly anything in comparison with this Cephissus. We saw on the left of the road the Botanical Garden. When we were about five miles from Athens, our road ascended a range of hills, and soon after this we observed on our left, near the road, the convent of Daphne, and still farther to the left the beautiful pine-grove of Daphne. The last four or five miles of our journey was around the head of the beautiful bay of Levsina. My object in visiting Eleusis was to see the remains of the temple of Ceres, or Demeter. We came upon these ruins on reaching the border of the modern village of Eleusis, or rather Levsina. The remains of the temple consist of broken statues, columns, remains of aqueducts, inscriptions, etc. The inscriptions were generally Greek,

but some were Latin. The architecture of the temple was partly composite. This famous temple of Ceres, or Demeter, was built several centuries before Christ. In the days of paganism the Eleusinian mysteries were highly celebrated, and initiation into these sacred rites was thought to convey special advantages. The greater mysteries were celebrated at Athens and Eleusis for nine days, in the month of Boëdromion (corresponding to the last half of September and the first of October with us), in each year. On the fifth day of the festival, in the evening, the initiated, following a torch-bearer, proceeded to the temple in Eleusis.

We returned to Athens about noon. I had observed, during my journey to Eleusis, a flock of sheep, and noticed especially their bleating, which sounded exactly like the bleating of the sheep of our own country. This illustrates the pronunciation of the  $\eta$  (*eta*) by the ancient Greeks, for one of their ancient writers remarks of a certain individual, "He, like a silly sheep, goes crying  $\beta\eta$ ." The pronunciation of the modern Greek is generally very different from the manner in which ancient Greek is pronounced in the United States and in Europe; but I was gratified to hear my guide pronounce *zopaž*—a *raven*, a bird larger than a crow—just as we do. Some of the modern Greek writers do not differ widely in their language from the ancient writers, and I think the tendency is to follow to a great extent the style of these ancient models.

While in Athens I made a careful examination of the Parthenon, Theatre of Bacchus, Pnyx, Bema, and the Areopagus, of the three latter places especially.

The Acropolis lies south of the present city of

Athens, which extends to its foot. The Acropolis is a ridge rising to the height of about five hundred and eighty feet above the sea, but not more than two hundred and fifty or three hundred feet above the plain of the city. This ridge is said to be about one thousand feet long and five hundred wide. It is so steep that it is accessible on the west side only.

The glory of the Acropolis is the Parthenon,—the Temple of the Virgin,—built of Pentelican marble by Pericles in the most splendid period of Grecian history. It appears to have been finished between 445 and 437 B.C. The artist who superintended the work was Phidias, the celebrated sculptor. The columns forming the peristyle still remain. They are of the Doric style of architecture, and fluted. I found one of the columns, which seem to be uniform in size, six feet and nearly three inches in diameter. The top is entirely open. We found the length of the temple, measured from the outside of the columns, to be about one hundred and seventy-one feet, and the breadth, measured in the same way, to be about eighty-four feet. It is said there is not a straight line in the building, but that all the edges are curves.

The Parthenon was dedicated to the Virgin mother probably in the sixth century. Upon the conquest of Athens by the Turks, after the fall of Constantinople in 1453, the Parthenon was converted into a mosque, and until the year 1687 it remained almost entire, with the exception of the roof. "In 1687, when Athens was besieged by the Venetians under Morosini, a shell, falling into the Parthenon, inflamed the gunpowder which had been placed by the Turks in the eastern chamber, and reduced the centre of the Parthenon to



a heap of ruins. The walls of the eastern chamber were thrown down, together with all the interior columns and the adjoining columns of the peristyle. Of the northern side of the peristyle eight columns were wholly or partially thrown down, and of the southern six columns, while of the pronaos only one column was left standing. The two fronts escaped, together with a portion of the western chamber. . . . At the beginning of the present century many of the finest sculptures of the Parthenon were removed to England. In 1827 the Parthenon received fresh injury from the bombardment of the city in that year; but even in its present state of desolation the magnificence of its ruins still strikes the spectator with astonishment and admiration.”\*

At the southwest corner of the Parthenon is a small building,—the Temple of Wingless Victory,—and on the northwest the Erechtheium, or Temple of Erechtheus, one of the earliest divinities of Athens. On the south side of this edifice stand the Caryatides, columns in the form of female figures.

At the foot of the Acropolis, on the south side, are the remains of the Theatre of Bacchus, excavated a few years ago. The seats are laid bare, arranged concentrically on the rising ground on the side of the Acropolis, the orchestra being the lowest. What especially attracted our attention was the row of marble chairs extending around the orchestra, on which were inscribed the names of the different divinities at whose altars the priests occupying these chairs officiated. The priests had the chief seats in the

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\* Smith's "Dictionary of Roman and Greek Geography."

theatre. Further up among the seats we observed a marble chair, with the inscription *Ευεργετου*, *Benefactor's* (seat). This seat seems to have been reserved for some one who rendered signal services to Athens. All the inscriptions were in Greek. This theatre was said to hold thirty thousand persons, which, however, from its present appearance, we greatly doubt.

The spot in Athens the most interesting to the Christian is the Areopagus, or Hill of Mars, so called from the tradition that the god Mars was here tried and condemned. The Areopagus is a narrow ledge of rock, nearly west of the Acropolis. This ledge rises gradually from a ravine, and extends in an eastward direction towards the Acropolis for about one hundred and fifty yards, and abruptly terminates when about one hundred yards from the Acropolis. At the northeast end the perpendicular height is about forty feet; at the southeast end, about thirty feet. A few feet from this perpendicular end, on the south side, sixteen steps remain cut out of the rock, by which the ascent to the Areopagus was made. These steps begin about five feet from the ground. Originally there were lower steps, doubtless, which have worn away in the lapse of time. The height of the Areopagus where these steps ascend is about twenty-five or thirty feet. At the top of these steps are two seats cut out of the rock facing each other, where it is probable the accused and the accuser sat. On the south side of the Areopagus is the Agora, or market-place, a grassy spot, quite level; we found by measurement and computation the southeast end of the Areopagus, to which the steps ascend and where the judges sat, to be about four hundred yards from the Bema of the Pnyx.

That this ledge of rock is the Areopagus there can be no doubt. Herodotus relates that when the Acropolis was besieged by Xerxes, "the Persians took their position upon a hill opposite to the Acropolis, which the Athenians call Areopagus. . . . Here, putting tow around their arrows, and setting them on fire, they shot them into the enclosure (of the Acropolis)."\* There is no other hill from which arrows could be shot into the Acropolis but from the one now known as the Areopagus. There is also a passage in Pausanias that fixes its position.

On the southeast end, then, of this ledge of rock, when he had ascended these very steps that now remain, stood, beyond all doubt, the great Apostle to the Gentiles, and delivered the eloquent and sublime address to the Athenians recorded in the seventeenth chapter of Acts. St. Paul "disputed daily in the market (Agora) with them that met with him." From the market-place,—on the south side of the Areopagus,—where he was encountered by the Epicureans and Stoics, he was brought up the steps to the Areopagus. The address was delivered not to the judges of the Areopagus only but to the whole crowd in the market below, who doubtless followed the Apostle to the foot of the steps. "Ye men of Athens," is the opening salutation, "I perceive that in all things ye are very religious" (not too superstitious). He tells them, however, that their religious zeal is not directed by knowledge.

During one of the visits that I made to the Areopagus, standing somewhere near where the Apostle

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\* Book viii. 52.

stood, I read his address in the Acts. The position occupied by the Apostle was a commanding one. He stood in the very midst of the metropolis of the intellectual world. About a hundred yards from him rose the Acropolis, crowned with the magnificent Parthenon and its splendid statuary. On the hill-side, beyond a small ravine, scarcely a quarter of a mile distant, was the Bema, cut out of the solid rock, on which Demosthenes had stood, whose thundering eloquence had awakened the Athenians to the designs of Philip of Macedon. Beyond the Agora and the Pnyx with the adjacent hill were spread out the Saronic Gulf and the Sea; and in the southwest the Piræus, crowded with canvas. In the southeast rose the range of Hymettus; and in the northeast Pentelicus and Lycabettus, and in the distance beyond the Cephissus was the academic grove of Plato.

The crowd that St. Paul addressed was a motley one, of which the judges of the Areopagus formed the most august part. The court of the Areopagus was the highest and the most venerable in Athens. Its origin is lost in a remote antiquity. It was reorganized by Solon, and its powers were abridged by Pericles in the most splendid period of Grecian history. But amid all the fluctuations of the Athenian commonwealth this court maintained its pre-eminence. It was composed of those who had been archons of Athens; they passed out of the archonship into the Areopagus, where they held their position for life. It is impossible to fix the number of the judges, which probably varied considerably at different times.

"Æschines against Demosthenes," speaks of the Areopagus as "that stern tribunal, the arbiter of the

weightiest matters." It must be borne in mind, however, that this was not the court that condemned Socrates to death; that court was the dicastery, one of the common courts of Athens.

The crowd before the Apostle was made up of all shades of belief. There stood the atheist, who, in contemplating the wonderful frame of the universe, with all its parts, its harmonies and its exquisite contrivances, could find in it nothing higher than himself. Close by his side stood the idolater, whose superstitious soul bowed down to wood and stone. These were the two extremes, between which were found Stoics, Peripatetics, the followers of the New Academy, and others too tedious to enumerate.

The Apostle begins with the "unknown God," and advances by a beautiful gradation to the distinctive features of Christianity. But this eloquent and philosophical discourse he was not allowed to finish; for when he had advanced as far as the resurrection of Christ and a future judgment, they mocked and broke up the assembly.

How changed are Athens and the world from what they were then! At that time paganism covered the whole earth, with the exception of the small district of Palestine. Christianity was a sect everywhere spoken against, while paganism was supported by the traditions of more than a thousand years, and defended and patronized by the state and the mass of the philosophers. But the doctrines of the despised Nazarene "confounded the Grecian schools in the fair conflict of reason with reason. The bravest and the wisest of the Cæsars found their arms and their policy unavailing when opposed to the weapons that were

not carnal and to the kingdom that was not of this world."

In less than three hundred years after St. Paul stood on Mars Hill, Christianity had become the religion of the Roman Empire under Constantine; and it now covers the civilized world, and is the faith of the noblest part of the human race. The gods of Greece, like the owls and bats of night, fled before the rising sun of Christianity into the dark places of the earth.

About five hundred yards west of the Acropolis is the Bema of the Pnyx. The Pnyx—where the Athenian citizens held their political meetings, were addressed by their great orators, and voted on public measures—is a horizontal plane in the form of a semi-ellipse. It stands on the northeast slope of a hill, the upper part being formed by cutting down the solid rock of the hill to the depth of about ten feet, presenting the appearance of a perpendicular wall; where the surface of this wall meets the horizontal plane is the minor axis of the semi-ellipse. This axis is not straight, but inclines at each end towards the extremity of the semi-major axis. The lower part of this semi-ellipse is formed by a raised wall of stone ten or fifteen feet high where the ground is lowest at the end of the semi-major axis. We made a careful measurement of the Pnyx and Bema with a tape-line. Length of minor axis one hundred and twenty-one yards; length of semi-major axis, or depth of ellipse, eighty-one yards and a fifth. This gives about seven thousand seven hundred square yards of surface. Yet Smith, in his "Dictionary of Antiquities," gives its area at twelve thousand square yards, which is certainly wrong. The Bema, upon which the speaker stood, is of solid rock,



standing on the middle of the minor axis, at the upper part of the ellipse, is *ten* feet high, not twenty, as stated by Smith in his "Dictionary," and is on a level with the ground immediately above the Bema. This Bema is simply the natural rock not cut down as it is on both sides of it to form the plane of the Pnyx. We found the width of the Bema to be a little more than eleven feet, and its depth—that is, a line drawn in the direction of its semi-major axis—nine and a third feet. The Bema is almost entire. The speaker, standing on the Bema, would look northeast in the direction of the Temple of Theseus, not towards the Agora, as we have seen stated. The Bema rests upon a platform cut out of the solid rock. This platform is more than twenty-seven feet wide at top, and has a depth of eighteen feet. It is about three feet high, and is ascended by three steps. The Bema itself is ascended on both of its sides by six steps, being nearly seven feet higher than the platform. We observed two or three stone seats at the base of the Bema. The Saronic Gulf and Sea are not visible from the Bema, but an elevation of three or four feet more would bring them into view. The ground back of the Bema is several feet higher than the Bema.

Upon this Bema stood some of the greatest men of Greece; Pericles, the great statesman of whom Thucydides remarks that the democracy of Athens was wholly swayed by him; when it was despondent, he buoyed it up; when it was too confident, he checked it. Here too stood Demosthenes, the greatest orator of the ancient world, and proclaimed his sagacious policy and aroused the Athenians against Philip. And here stood his great rival Æschines, and in elegant,

well-turned Greek periods impeached the policy and integrity of the great statesman. Standing on this Bema, I hurled some passages out of the Philippics against Philip and the Athenians, and added some Americanisms to them.

With a compass I took the following angles of the direction of several places from the Bema, making no allowance for magnetic variation. West end of Parthenon, S.  $84^{\circ}$  E. East end of Areopagus, N.  $82\frac{1}{2}^{\circ}$  E. Lycabettus, N.  $70^{\circ}$  E. Temple of Theseus, N.  $32^{\circ}$  E. Observatory, N.  $12^{\circ}$  W. The direction from the Bema, in which the semi-minor axis of the ellipse runs, is S.  $59^{\circ}$  E.

About six hundred yards northwest of the Acropolis is the Temple of Theseus, the best preserved ancient edifice in Athens. "It was at the same time a temple and a tomb, having been built to receive the bones of Theseus, which Cimon had brought from Scyros to Athens, B.C. 469." The temple is thus twenty-five or thirty years older than the Parthenon. The whole length of the temple is one hundred and fifteen feet by forty-nine, including the peristyle. The length of the naos, or temple proper, is about sixty feet. The columns of the peristyle are thirty-four in number, about thirty-three feet high, and of the Doric order. This is certainly one of the very oldest, if not the oldest temple in the world; for the only sacred edifices that can vie with it—outside of Egypt—in point of antiquity, are the temples at Pæstum, in Italy, the date of which, however, is uncertain, though they must antedate the Christian era by several centuries. When we visited the Temple of Theseus, the Greek soldiers were drilling in the open ground south of the temple.

On the north side of the Acropolis, at its foot, is a small octagonal tower "with its eight sides facing respectively the direction of the eight winds, into which the Athenian compass was divided." It is vulgarly called the "Temple of the Winds." The names and figures of the eight winds are sculptured on the frieze of the entablature. Its height is given at forty-four feet. It dates at least as far back as one hundred years before Christ.

In the Museum of Athens we observed about thirty busts of eminent professors of Athens, but without names. Nor could we tell to what age they belonged. They are probably as old as the Christian era at least.

Athens is situated about five miles from the Piræus, in the vale of Attica. This vale runs from the Piræus, in a northeast direction, for twenty miles or more; its average breadth is about ten miles. On the east, the vale is bounded by the mountain range of Hymettus and Pentelicus; on the northwest, by Mount Parnes, and on the west, by a range of hills extending from Parnes to the Gulf of Eleusis or Levsina. This vale is bounded on the northeast by hills. Hymettus reaches a height of about thirty-two hundred feet; Pentelicus, about thirty-six hundred, and Parnes, about forty-five hundred feet. The vale is watered in its whole length by the Cephissus and its tributaries. The Ilissus, on the southeast of Athens, is hardly worth mentioning.

The soil is not fertile; in ancient times the chief articles of export were olives and figs; large quantities of grain were imported for home consumption. Olives are one of the chief products at present, but figs, I should judge, are scarce.

Athens is said to have been founded by Cecrops in

the mythological age of Greece. The most celebrated hero in the early history of Attica is Theseus, who made Athens the capital of Attica, and enlarged the city by building south of the Acropolis. It is called by Homer "a well-built city."\*

In the historical age, the city was embellished by Pisistratus and his sons, but was reduced almost to a heap of ashes by Xerxes, B.C. 480. After this calamitous event, the city increased rapidly in wealth and power under the administration of Themistocles, Cimon, and Pericles. The walls of Athens, built by Themistocles, embraced a circuit of more than seven miles. The age of Pericles (B.C. 444-429) was the most glorious in the history of Athens. The confederacy of which Athens was the head extended far and wide, embracing many of the islands of the Ægean Sea, and her naval power was enormous. In this age too, the splendid edifices of Athens, including the Parthenon, were erected.

The Peloponnesian war (431-404 B.C.) ended in the overthrow and capture of Athens by Sparta and her allies. After the battle of Chæronea (338 B.C.), in which the Athenians and their allies were defeated by Philip of Macedon, Athens became a dependency of the Macedonian monarchy, retaining, however, its nominal independence till it fell into the hands of the Romans. The Roman general, Sulla, captured the city—which had espoused the cause of Mithridates—after a siege of several months; he destroyed the long walls leading down to the Piræus, and the fortifications of the city. Nevertheless, Athens flourished all

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\* Iliad, Book ii. 446.

through the Roman period, and the emperors took a laudable pride in adorning a city that had been so distinguished in the arts of peace and war, and that could still boast of being the first city in the world in intellectual culture. It was in this city that the learned Quadratus presented to the Emperor Hadrian, on his visit in A.D. 126, his "Apology for Christianity." Paganism long continued to flourish in the schools of Athens, and even when the mass of the people of the empire had embraced Christianity the gods of Greece still found eloquent advocates at Athens. Paganism perished there after its schools of philosophy were closed by Justinian in the sixth century.

After the capture of Constantinople by the Latins, in 1204, Athens passed into the hands of the Franks, with whom it remained till it was incorporated into the Turkish Empire in 1456, three years after the capture of Constantinople. The battle of Navarino, in 1829, delivered Greece from the Turks, and established its independence. In 1834 Athens was declared the capital of the kingdom of Greece.

The population of Athens in the age of Pericles may be estimated at from one hundred and fifty to one hundred and seventy thousand, of whom slaves composed the largest part.

The climate of Athens is mild and delightful in winter, but quite hot, I should judge, in summer.

The present kingdom of Greece has a population of about thirteen hundred thousand. The Ionian Islands, having passed from under the British protectorate, at present constitute a part of this kingdom. George I., a Dane I believe, is the present king of Greece. They have a House of Representatives, consisting of

one hundred and sixty-five members, chosen by universal suffrage. They have no Senate.

Athens is now very prosperous, and contains a fine university and a cathedral. But it is not likely that the city will ever become very large, or the kingdom of Greece very prosperous. Traveling twenty miles north of Athens is dangerous on account of the brigands. The present inhabitants of Athens are Albanians, and I failed to recognize in their physiognomy the elegant features of the ancient Athenians.

While in Athens, I paid a visit to the Rev. Dr. Hill, so well known to travelers who visit Athens, and who is distinguished for his hospitality to his countrymen. Dr. Hill left the United States about forty years ago. I also called on the Rev. Mr. Constantine, a native Greek, but educated at Amherst College, Massachusetts. He is a missionary in Athens, but confines his labors to a sphere within the Greek Church. The Greeks are strongly attached to their church, and cannot endure sects. I handed him a letter of introduction from our acting consul in Jerusalem; he showed me every attention. Our consul in Athens, Dr. Keep, formerly tutor in Yale College, I found intelligent, kind, and gentlemanly. He contributed largely to the enjoyment of my visit to Athens.

Before leaving Athens, I found one morning, in a store, a printed funeral notice. Over the notice was the representation of a tomb, surrounded by cypresses. Its language differed but little from ancient Greek; the following is a translation:

“Yesterday afternoon, after a few days’ sickness, the cruel sickle of death carried away from my arms my



most dearly beloved child PERICLES, in the fifth year of his age, bringing upon us inconsolable grief. Accordingly its relatives and friends are requested to attend the burial of the body, that will take place to-day, about ten o'clock A.M., in the temple of the Metropolis.

"In Athens, February 6 (18), 1870. The afflicted parents,

"DIONISIUS P. ZACHARIOU,

"FANNY ZACHARIA."

On Saturday afternoon, February 19, I left Athens, and took, in company with Dr. Keep, the cars for the Piræus. As we passed along, we observed the remains of the long wall that extended from Athens to the Piræus. The railroad from Athens to the Piræus is the only one in Greece. On reaching the Piræus, or Piraos, as the small town at the head of the harbor is called, we strolled along the southwest side of the harbor to its entrance into the Saronic Gulf. Here we saw the remains of the ancient wall that inclosed the Piræus. This wall, as its remains clearly show, was in fact a double wall of well-dressed stone; the space between these two walls was filled up with rough stones it would seem.

I had purchased a ticket at Athens for Corfu. The Greek steamer was to start on Sunday morning, and I obtained permission from the office in the Piræus to go aboard on Saturday night. Here I remained till next morning, when our steamer left. We passed along the Saronic Gulf, close to Salamis, and had Ægina south of us, and on the right, on the coast, we saw the white-looking town of Megara. In a few hours we disembarked from our steamer at a place on the Isthmus of Corinth called Port Kalamaki, containing but

a few houses. About three miles south of us, we saw on the coast the site of Cenchrea and apparent ruins. This place is mentioned twice in the New Testament.\* It was the eastern port of Corinth. At Port Kalamaki we took omnibus across the Isthmus of Corinth, a distance of about five miles, to a point on the Corinthian Gulf, which I was told was New Corinth, a small town. We crossed the remains of the ancient wall, in the form of rubbish, that had been built across the isthmus. The shortest distance across the isthmus is not more than four miles. The ground is generally level, and seemed to continue so down to a lofty hill, southward, the Acropolis of ancient Corinth. We observed that a portion of the ground was cultivated. Northward, in the distance, we observed that the land was mountainous. The elevation of the isthmus, where we crossed it, is about thirty feet above the level of the sea. At Athens, we learned that a contract had been let to cut a ship canal across the isthmus. About noon we took steamer at New Corinth, on our way to Corfu. The day became cloudy and rainy; we observed as we passed along Mount Helicon on our right; Parnassus we could not see on account of the heavy weather. At night we saw a light at Naupactus on our right. Next day, Monday, it was again cloudy, but we saw the elevated land of the Morea, and in the north Missolonghi. We regretted that we could not see Ithaca (Thaki), the home of the renowned Ulysses. Our steamer touched at Zante, the ancient Zacynthus. We anchored in the harbor of the town of the same name with the island. After staying an hour or two,

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\* Acts xviii. 18; Rom. xvi. 1.

our steamer next put into the harbor of a small town, Argostoli, standing on a bay running far into the island of Cephalonia. After a short stoppage here, we continued our course to Corfu, on the island of the same name, which we reached between five and six o'clock on the morning of Tuesday. We went ashore and walked through the town, and ascended the lofty citadel, an old Venetian fort, giving a fine view of the town and the adjacent region and a portion of the mainland, Albania. Corfu is not a large town, but it is a place of considerable trade. The houses are white, with green Venetian shutters. We observed in the town the arms of the Venetian republic, a lion; and in the public square, a statue with the inscription, "To Matthew, Count of Shulemburg, by the Senate of the Christian Republic, when it suffered in the siege of Corfu, 1716." This monument commemorates the successful defense made by the count against the assaults of the Ottomans, who besieged the town with thirty thousand troops when it belonged to Venice. The length of the island is about thirty-eight miles, and its breadth varies from three or four to twenty miles. It yields oil in great abundance, and also wine.

The island, the ancient Corcyra, was colonized by the Corinthians about 734 years B.C., and was greatly celebrated in Grecian history. In the Roman period it was an important station for their fleet, and a resting-place for those who went to and returned from Greece by way of Brundisium. It belonged to the Eastern Empire till the eleventh century. After various changes it called in the Venetians in 1386, and remained subject to Venice until the overthrow of that republic by Napoleon. The island then passed into the hands of the French,

from whom it was wrested by the Russians and Turks in 1799. Russia afterwards ceded the seven Ionian islands to the French; the English took all of them but Corfu, which was ceded to them in 1814 by the French. The seven islands were then restored to their independence, and formed into a state under the protection of the king of Great Britain. After this the islands were governed by a constitution proclaimed in 1818 under the sanction of Great Britain. Under the British protectorate, the town Corfu was the capital of the seven Ionian islands. A few years ago these islands were ceded to the kingdom of Greece. Corfu stands on the east side of the island, and has a fine harbor. The language of the town is modern Greek. The day we spent in Corfu was cloudy and disagreeable.

Next morning (Wednesday, February 23) we left in a steamer for Brindisi. The day was clear and windy. We passed along for hours close to the celebrated Acroceraunia Mountains, whose summits were covered with snow. These mountains are not very high. We observed some villages—one at least—near the base.

We reached Brindisi next morning about three o'clock, and went to the hotel near the wharf. When it became day we strolled over this insignificant town,—the ancient Brundisium,—the port from which the ancient Romans embarked for Greece. Two large columns mark the end of the Appian Way from Rome to this place. The harbor is an excellent one. Lines of steamers run between this port and Alexandria, in Egypt, making the voyage in seventy-two hours. Railroads connect it with Naples (by Foggia) and with Northern Italy; and yet there are but few indications of life in the town.

About ten o'clock in the morning the United States consul, Colonel Weaver, and his wife, came down to the hotel to get their breakfast. I was delighted to see the colonel. We had been professors the preceding year in the West Virginia University, and upon terms of the greatest intimacy. His wife is a daughter of Bishop Simpson. I had the pleasure of dining with the colonel. At present he is consul at Antwerp. The day I spent at Brindisi was cold and raw.

In the evening I left in the train for Bologna. I took a second-class ticket, paying for it about twelve dollars, and about three dollars and a half for my trunk. In Italy you pay extra for every pound of baggage outside of your carpet-bag, which you take in the car with you. The car had two seats,—cushioned, but not elegant,—the passengers sitting with face towards each other. On the following morning I found myself still near the Adriatic, and in sight of this sea the road ran the most of the way to Bologna. We passed through Ancona, and about eleven A.M. we crossed a small, dirty stream that was pointed out to us as the Rubicon, celebrated in the history of Julius Cæsar, and reached Bologna about half past two o'clock P.M. Here we remained an hour and a half, and I availed myself of the opportunity to visit the famous university. On approaching Bologna we observed that the country was beautifully cultivated like a garden, wine and wheat being the principal products. From Bologna I took cars for Venice,—a distance of about a hundred miles. The fare, third class, was about two dollars; baggage extra. All through Italy the rule is to weigh your baggage, pay for it by the pound, and take a receipt for it, which you present

when you reach the station at which you stop. Crossing the large and beautiful river Po, and passing through Padua, we reached Venice (Italian, Venezia) about ten P.M. We were transferred from the cars to a gondola, to go to the boarding-house where I was to stop. On reaching it I found it full; my boatmen then took me to the Victoria Hotel; I got out of the boat, ascended a few steps, and was in the hotel. It seemed strange to get out of the cars and take a boat, and to be rowed about among the houses of a foreign city at the dead of night. Nothing more beautifully illustrates the remark that Herodotus puts into the mouth of Solon, in his interview with Cræsus,—that *in human life no two days are alike*. This is emphatically true of traveling. It is a grand, perpetually-shifting panorama. But I have lost sight of my boatmen. When I got aboard of the gondola I saw but a single boatman, but before I reached the hotel a second one made his appearance. Where he could have been concealed I know not. The motive for the concealment was obvious. The charge for a gondola with one boatman was two francs, but with two boatmen three francs. Of course I had to pay the three francs.

The hotel was not far from the Great Square and metropolitan church of St. Mark. Early on Saturday morning I started for this celebrated church. After a few minutes' walk, I turned to the left and passed through an arch under a building into the Great Square, when suddenly the great church, with the Palace of the Doge, and the lofty tower of St. Mark, burst suddenly upon the view. The sight was grand and enrapturing, increased by the clear, charming



morning. The Great Square, at the east end of which St. Mark's Church stands, is about six hundred feet long and two hundred wide, paved with large stone, surrounded with fine buildings. In this square, near the church, is the Tower of St. Mark's, forty-two feet square at base and more than two hundred feet high. It is ascended inside by an inclined plane close to the walls,—that is, you go from one side to another on an inclined plane; then, at the end of this plane you ascend another at right angles to this, and a third at right angles to the second, and so on. From this tower, at a height of about one hundred and fifty feet or more, I had a fine view of the city rising from the Adriatic Sea; far in the north and northeast appeared the Alps clad in eternal snows. The city is very compact; the streets narrow and crooked, but not very dirty. The numerous chimneys were conspicuous. The city is built on piles on seventy-two small islands in a lagoon, or lake. A canal, about three hundred feet wide, in the form of an S, runs through the city. From this small canals extend through the city. On these canals gondolas ply. These gondolas are narrow boats with a covered apartment in the middle, capable of seating four or five persons. Steps descend from the doors of the houses to these canals, or streets of water. But it must not be supposed that traveling by water is the usual way, and that solid streets are rare; on the contrary, solid paved streets are the rule and the canals the exception.

The most splendid edifice in Venice is the Church of St. Mark, as already stated. It was founded in the year 828 by the Doge Giustiniano Participazio, to receive the relics of St. Mark, which had just then been

transferred from Alexandria. The church is in the form of a cross, and has four domes, or cupolas, surmounted with crosses, combining the Gothic with the Oriental style of architecture. We found the front to be about one hundred and ninety-five feet wide. High up over the front door are four large figures of bronze horses. The Latin inscription beneath states that they were captured from Byzantium (Constantinople) in 1204; that the rapacity of the enemy (the French under Napoleon) carried them off in 1797, and that they were restored at the general peace in 1815. I was greatly amused at this inscription. The Venetians had stolen the horses from Constantinople, and the French, in turn, had stolen them from the Venetians. Here was stealing all around, but it was only recognized as such when the horses were stolen from the Venetians themselves. These bronze horses are a memorial of the fourth crusade in 1204. This church contains a great deal of work in mosaic. The Palace of the Doge joins on to the south side of the church. It is a grand four-story edifice, built around an open court that is about sixty-one yards long by forty-three wide. The first palace was built here in 820. The present palace is more than five hundred years old. The Royal Library, in the Palace of the Doge, is very grand. The room is about one hundred and ninety-two feet by eighty-seven, with magnificent paintings upon the walls and the ceiling, including pictures of the Doges (or rather Dogi). This is the principal library-room; a smaller one adjoins this. They told me that the library contains two hundred thousand volumes. Among them we observed "Monuments of the History of Germany," twenty volumes folio;

"Oriental Christianity" in Latin, by Le Quien, Paris, 1750, in three large volumes folio. With the exception of this work, I know of no good history of Eastern Christianity. Stanley's "Eastern Church" covers but a small part of the ground, and disappoints the reader. If some competent hand would take this work and make it the basis of a thorough history, not too voluminous, he would render an important service to the Christian world. I also visited the chamber where the Senate of Venice used to hold its sessions. It is finely decorated.

On Sunday I visited the most important churches in the city; some of them highly distinguished for their magnificent statuary. In one of them I found a fine, attentive congregation, and the priest preaching with a zeal and earnestness that would have done credit to a Methodist preacher. In the afternoon and evening I visited the Great Square, in front of St. Mark's Church. Here the Italians, many of them well dressed and elegant looking, were spending the afternoon in promenading with their wives, or with them partaking of the refreshments of the restaurants. It was the carnival season. In the Great Square in front of St. Mark's, platforms and tents in the Oriental style were erected, and on Sunday night dancing, music, and masquerades of a ridiculous character engaged these elegant and accomplished Italians. It seemed strange to me that such cultivated people could engage in such fooleries, and on Sunday evening too! With unpleasant reflections I left for my room. On Monday I hired a gondolier to take me in his gondola through the whole length of the great canal, in the form of an S. We started near St. Mark's

Church and went to the other end, not far from the railroad station. I also made a visit to the Rialto, the famous bridge that crosses the great canal. It is a fine structure of a single arch, built nearly three hundred years ago.

The streets of Venice are too narrow and crooked for carriages, and the traveler must either walk, or take the gondola and go by water. Nor do you ever see any one on horseback. The population of Venice is about one hundred and thirty thousand; of course it is not what it once was, yet it has a considerable degree of life. It is about two and a half miles from the mainland. The number of its canals has been given at one hundred and forty-nine, while its streets, lanes, and alleys number about two thousand.

Venice was founded as early as A.D. 407-413 by those who fled from Alaric when he laid waste Venetia. In 421 the first church was built, dedicated to St. James. In 451-452, a second emigration took place to the lagoons where the city now stands. Venice at first was governed by a small number of tribunes, elected annually by the people. The public measures were submitted by these tribunes to the assembled people, who voted upon them by acclamation. This government lasted till A.D. 697, two centuries and a half, during which they seem to have been, nominally at least, subject to the Emperor of Constantinople. This government not working well, the principal citizens and the clergy appointed by acclamation, A.D. 697, a chief magistrate, Doge, or Dux, for life, Paul Anafesto. His duties were prescribed in the following words: "Let the Doge alone preside over the government of the people with justice and moderation; let

him appoint the tribunes and the judges, who shall administer justice both to clergy and laity, and if any one think himself aggrieved, let him appeal to the Doge." He took an oath to obey the laws; he was commander of the forces of the republic, and appointed the subordinate officers of the army. He also convoked the assemblies of the people, and the meetings of the parishes for the election of pastors. The clergy were subject to the state. This government of Dogi lasted with very little interruption till the republic was overthrown by Napoleon in 1797, a period of eleven hundred years. Napoleon the same year made a treaty with Austria, in which he surrendered Venice to that power. Manin, the last Doge, then took the oath of allegiance to Austria, and it is said while in the act he fell down in a fit; he died shortly afterwards. Venice remained in subjection to Austria until a few years ago, when, at the close of the war between Prussia and Italy against Austria, it was united to the kingdom of Italy. I observed in Venice a column erected by the butchers in commemoration of the unification of Italy.

The most flourishing period of the Venetian republic was, perhaps, during the administration of the Doge Tommaso Mocenigo, 1413-1423. "The republic possessed Candia, Eubœa, the Morea, several of the Ionian islands, numerous islands in the Archipelago, Dalmatia, and part of Albania, Istria, and the newly-acquired terra firma. It had factories all over the Levant, in Egypt, at Constantinople, and carried on the greatest part of the traffic between Europe and Asia." The before-mentioned Doge at his death-bed called the principal senators to him and said: "I leave

the country in peace and prosperity; our merchants have a capital of ten millions of golden ducats [more than twenty-two millions of dollars] in circulation, upon which they make an annual profit of four millions. We have forty-five galleys and three hundred other ships of war; three thousand merchant vessels, fifty-two thousand sailors, a thousand nobles, with incomes varying from seven hundred to four thousand ducats each; eight naval officers fit to command a large fleet, one hundred others fit to command smaller squadrons; many statesmen, jurisconsults, and other wise men."

We saw hardly a single beggar in Venice. Near the suburbs of the town one day some children stretched out their hands for money.



## CHAPTER XI.

From Venice to Milan.—The Cathedral of Milan.—The Church of St. Ambrose.—The Last Supper, by Leonardo da Vinci.—Crossing the Alps.—Arrival in Geneva.—Lausanne.—Berne.—Basel.—Frankfort.—Dr. Hurst.—Visit to Eisenach.—Weimar.—Leipzig.—Halle.—A Description of Tholuck.—Berlin.—The Grave of Neander.—Potsdam.—Dresden.—Intelligence of the Death of Dr. McClintock.—Heidelberg.—Voyage on the Rhine from Mayencé to Cologne.—A Visit to Brussels and Antwerp.—Arrival in England.—A Visit to Scotland.—From Liverpool to New York.

WE left Venice by rail on Tuesday morning, March 1. The journey was most interesting. The country is fertile and cultivated like a garden; the vine is the principal growth, but grain is also cultivated in large quantities. The country is level, but mountains were visible on the right, and hills occasionally on the left. We passed through Padua, Vicenza, Verona, Brescia, Bergamo, etc., beautiful towns,—many of the houses were large and white with green shutters. For a considerable distance we ran alongside of Lake Garda, a beautiful sheet of water extending up into the mountains, with villages on its banks. We reached Milan about four P.M., having been ten hours on the way, the distance being about one hundred and seventy miles. On reaching Milan I went to the Hotel Cavour, named after the distinguished Italian statesman. In the square, in front of the hotel, stands a statue of this eminent personage, a portly and rather chunky-looking man. A human figure, intended to represent a female I

believe, bent forward, with stylus in hand, has just finished writing the name CAVOUR. From the hotel I soon started for the great cathedral, *Il Duomo*. After a walk of about ten minutes, I passed through an arcade into a small square, when the great cathedral suddenly burst upon the view close on my left. Its magnificence made the deepest impression upon me, and, I may say, filled me with awe. No other building, not even St. Peter's, nor the pyramid of Cheops, made such an impression upon me. Above the great entrance in front is an inscription in gilt bronze letters, *MARIÆ NASCENTE*. (*To Mary nascent.*) The whole building is composed of fine white marble: "the shape of the church is like a Latin cross, and comprises five naves, corresponding to the five entrance doors. The length of the main nave, from the entrance door to the end of the choir, is about one hundred and forty-eight metres (about four hundred and eighty-five feet); the total breadth of the cross, reckoning the two side-chapels, is about eighty-seven and three-quarter metres (about two hundred and eighty-seven feet). The whole height from the pavement to the vault of the cupola is sixty-four metres (about two hundred and ten feet), and to the top of the exterior statue of the Virgin, one hundred and six and a half metres (about three hundred and forty-nine feet).

The architecture is Gothic with the exception of the front, which is Greek. Standing in the great door and looking down to the altar, you have on each side two rows of great columns and a row of half columns in the wall, extending to the altar and choir. I measured the diameter of one of these columns with a tape-line, and found it eight feet and about two inches. The four

columns supporting the cupola are said to be one-fifth greater in diameter than the others. The one I measured was of the ordinary size. The height of these columns is about seventy-eight feet. They are fluted, nearly octagonal in their form, and are of marble. I found the distance, by stepping it off, from the door to the choir and altar, to be about three hundred and sixty feet, and the breadth of the front to be about two hundred feet.

The numerous spires of this great cathedral, and its statues, surpass all description. More than seven thousand statues decorate the exterior and the interior of this wonderful building. A staircase of one hundred and fifty-eight steps leads to the roof of the edifice. An ascent of five hundred and twelve steps brings us to the platform of the great cupola, on whose top stands the gilt copper statue of the Virgin Mary, to whom the church is dedicated. This great pyramid is surrounded by one hundred and thirty-six smaller ones, each of which is adorned with twenty-five statues. From the platform of the great cupola we looked down upon a forest of pyramids and statues around us, one of the grandest sights in the world, and of its kind unique. The view of Milan and the adjacent country, from this point, is magnificent; but there was too much smoke and haze around when I was on the steeple, both in the afternoon and in the morning of the next day, to allow a distinct view of the grand prospect.

The cathedral was founded in 1386 by Giovanni Galeazzo Visconti, a duke of Milan. A decree of the Emperor Napoleon, June 8, 1805, ordered the completion of the whole temple, which we should regard as complete if money were not still collected for this

purpose. A few coppers must be paid for the privilege of ascending the roof to the steeple, which goes to pay for the completion of the temple. The whole expenditure on the building to the present time is stated at five hundred and fifty millions of francs, more than one hundred millions of dollars.

On Wednesday morning I visited the Church of St. Ambrose. It is built of brick, has two square towers at one end, and is certainly very old, probably the very church and pulpit in which St. Ambrose preached. In the basement I saw an inscription stating that he was buried there in 397. St. Ambrose was bishop of Milan from 374 till 397, and was one of the most illustrious men of his age. The Church of St. Lorenzo, built of brick, in the form of an octagon, and certainly very old, I also visited. In the front of it, out in the street, stands a row of old Corinthian columns, said to belong to the fourth century.

In the refectory of the Church of Santa Maria delle Grazie I saw the celebrated painting of the "Last Supper," by Leonardo da Vinci. It is about thirty-five feet long; the figures are life-size, but considerably injured. The painting is in oil, executed about the year 1495. It derives importance not only on account of its own intrinsic merit, but also from the celebrity of the artist, who was one of the greatest men of his age. In the middle of the picture sits our Saviour, full of majesty and grace. His hands are spread out on the table as if in the act of pronouncing a blessing. He has just said that one of his disciples should betray him. On the right in the picture (but on the left of Christ), next to him, is (1) James the Elder, shuddering; (2) Thomas swears revenge; (3) Philip manifests

love; (4) Matthew repeats with pain the words of the Redeemer; (5) Thaddeus is seized with suspicion; (6) Simon doubts. On the left (but on the right of the Saviour) is (1) Bartholomew, who doubts what he has heard, and wishes an explanation from Christ himself; (2) James the Just quietly turns to his neighbor for information; (3) Andrew is seized with wonder and astonishment; (4) Peter inquires with threatening wrath; (5) Judas is astonished to find himself discovered, and shrinks back into his badly-concealed infamy; (6) John turns to Peter, who had made inquiry of him.

Milan is situated in a large plain, and is a flourishing city of more than two hundred thousand inhabitants. It was founded by the Insubrian Gauls several centuries before Christ. It was known in ancient times by the name of Mediolanum, and was for a long time the capital of Cisalpine Gaul. The Emperor Maximian fixed his residence here, A.D. 303, and adorned the city with many beautiful buildings, and made it one of the finest cities in Europe. Here Constantine published his famous edict of toleration in behalf of the Christians. The city suffered greatly when the imperial residence was removed to Ravenna. In 452, Milan was captured and plundered by Attila; and after the fall of the Western Empire in 476, it became the residence of the Gothic kings, Odoacer and Theodoric. Since that period, it has been subject to diverse fortunes, and held in turn by the world's great conquerors. We find Charles V. becoming master of it in 1525, and Napoleon crowned there with the iron crown in 1805. In 1814 it was restored to Austria, with whom it remained till wrested from that power by the united forces of France and Piedmont, about twelve

years ago; and it now constitutes a part of the kingdom of Italy.

I left Milan on Wednesday afternoon for Turin. I observed in the depot that the prohibition to smoke was put up in three languages, English, French, and Italian. We passed in the cars over the battle-field of Magenta, and saw, close to the railroad, a monument erected in commemoration of it. Not far from this monument, on the other side of the railroad, the place was pointed out where nine hundred of the slain, of several nationalities, were buried.

We reached Turin late at night, and left early next morning, so that I had no opportunity of obtaining a good view of this beautiful city. In about two hours I reached, by rail, Susa, a small town, or rather village, at the foot of the Alps, on the Italian side. Here I regretted to learn that a fall of snow had rendered the railroad over the Alps impassable for that day, so that I was compelled to stay for about twenty-four hours in this insignificant place. I greatly regretted this, for I would have spent the day in Turin if I had been aware that the railroad was blocked up.

Susa is the ancient Segusio, situated at the foot of the Cottian Alps, in the valley of the Duria. The railroad from Susa over the Alps, by way of Mont Cenis, is of peculiar construction. First, we have two parallel iron rails, like the railroads in our own country; then an iron rail in the middle of the track, elevated about a foot above the plane of the other two rails. On the two parallel rails the car-wheels, as those of other cars, run; but on each side of the elevated middle rail runs a horizontal wheel with perpendicular axis, so that it is impossible for the car to run off. The grade is very



heavy, and the curves frequently short. The cars, three in number,—two passenger, the other baggage,—were drawn by a locomotive, and at times with great difficulty. The snow in some places seemed to be six or eight feet deep, and we passed under snow-sheds. Some houses are built on the road-side on the summit. The highest point we crossed is about six thousand feet above the sea. The scenery was of the wildest and grandest kind. We had left Susa at eight o'clock A.M., and we reached San Michel, on the French side of the Alps, at half-past two P.M. My carpet-bag was examined by a custom-house officer, and my passport was demanded; but when I told him that I did not know that they required passports (which had not been required in any other part of France), he asked me what countryman I was, and when I replied that I was a citizen of the United States he told me—without looking at my passport—to pass on.

The valley of the Savoy, through which we passed from San Michel to Geneva, is beautiful, well cultivated, and thickly inhabited, and was already quite free from snow. We reached Geneva after eleven P.M.

On the following day, Saturday, March 5, I strolled through the city to examine the objects of interest; the day was unpleasant, being more or less rainy. I visited the Academy of Natural History, where my attention was specially attracted by the skeleton of a man and that of a gorilla, close to each other. The difference between the human head and that of the gorilla is in many respects striking. The vertebra of the neck of the gorilla is inserted near the end of the horizontal-shaped head; while in man the head is vertical and is inserted further forward. The gorilla has

great canine teeth that overpass each other. It is altogether proper that these skeletons should stand in juxtaposition, to remind Carl Vogt and his followers that the gorilla and his brethren have a vast chasm to leap before they become men.

I also visited the beautiful new Catholic church, Notre Dame, and the Russian chapel; the latter is a square building with crescents surmounted by crosses, an arrangement that is very significant.

Sunday morning I attended service in the great cathedral, which was densely crowded. The sermon was delivered extempore. It was eloquent and impressive, and about an hour in length. The preacher, Rev. M. Coulin, is very popular, and what is more, evangelical. The churches in this part of Switzerland are sound in the faith. The cathedral is of the Gothic style, resembling the great cathedral of Milan.

In the afternoon I visited the cemetery to see the tomb of the celebrated John Calvin. The keeper of the cemetery conducted me to the spot where he was buried. A plain stone, about a foot high, containing the simple inscription "J. C." on the top, marks the place. I asked him why there was no monument erected to him. The reply was that he wished none.

Geneva is beautifully situated at the southwest end of Geneva Lake, on both sides of the Rhone, but the principal portion is on the southeast side. The appearance of the city is very fine. Several statues stand where the Rhone leaves the lake; one of these is that of J. J. Rousseau.

The French language is generally used in Geneva. Almost every place of business has a French name. The town is very ancient, being mentioned by Julius

Cæsar. Its population at present is about fifty-six thousand.

Next morning I left Geneva by rail for Lausanne. The day was cloudy and rather disagreeable. Lausanne is built on steep hills. I paid a visit to the old cathedral, founded in the year 1000 and dedicated by Pope Gregory X. in 1275. In the rear of the Hotel Gibbon I saw the one-story house in which Gibbon wrote the "Decline and Fall of the Roman Empire." It commands a fine view of the lake. French is generally spoken in Lausanne. The population is about twenty thousand. The country between Geneva and Lausanne is beautifully cultivated. The principal product is the vine.

From Lausanne I went by rail to Berne, the capital of Switzerland, which I reached between eight and nine o'clock in the evening. On the way I observed some large barns, not as large, however, as those in Pennsylvania.

Next day I walked over the town. It is built on a high hill washed on three sides by the river Aar. I went into the old cathedral. Its seats are plain; its style is Gothic. I looked at the hymn-book and church service, and found them quite evangelical. I observed in the cathedral figures of the prophets and apostles perhaps, carved in wood. I also visited the canton school and university building. In the list of the studies I observed "Religion" named. Near the bridge over the Aar is a bear-pit, from which the Canton Berne (*Bären*, *bears*) takes its name. I saw three bears in the pit; one was up a tree planted in the pit. I was greatly interested in watching him ascend and descend the tree.

The Swiss people look hardy and ruddy, but I think the women use a great deal of paint. German is the language generally spoken in Berne. Nearly all the places of business have German names, even if French is added. The canton is Protestant; that of Freiburg is Roman Catholic. The Swiss are enterprising, industrious, and intelligent. I saw no beggars in Switzerland. The day we spent in Berne was cold and disagreeable, but the country around was beautiful. I observed in Switzerland a considerable number of trees, which was hardly to be expected.

I left Berne on Tuesday afternoon and reached Basel between eight and nine P.M. From the depot I took carriage to the Black Bear Hotel, on the other side of the Rhine. On alighting from the carriage I addressed the gentleman standing in the door, "*Der Schwarze Baer?*" (Black Bear.) He answered, "*Ya wohl*" (Certainly). Next day I found the people busily engaged in celebrating the festival of Shrove Tuesday, or Fastnacht, as they call it. Some of them, dressed in fantastics, were parading the streets, whilst others, drawn in wagons or carriages, were throwing pieces of paper and printed poetry upon the crowds. They carried in the procession various devices indicating fun. It seemed to be a general holiday; even the library of the university was closed.

I ascended the tower of the cathedral and had a fine view of the country around. On the front of the building is a statue of St. George killing the dragon. On the colored glass of the cathedral is a likeness of Æcolampadius, and not far from the cathedral stands a statue of him, in which he holds a Bible in his left hand and wears a cap. He was one of the great men

of the Reformation. I visited the Museum of Art and Science without seeing much that was attractive. A tortoise, four or five feet in diameter, was the most interesting. The Elizabeth Church is a splendid Gothic building that cost about a million dollars. Basel (as it is called by its inhabitants) is built on both sides of the Rhine, where it turns towards the north. The river here is about two hundred yards wide, and is spanned by a bridge. The population of the town is about forty thousand. Its university is highly celebrated. The building, by no means attractive, stands on the west bank of the Rhine. German is the language generally spoken in Basel.

Before leaving Basel on Wednesday afternoon for Freiberg, Baden, my baggage was examined. I reached the town early in the night. I paid a visit that evening and next day to Mrs. Morrison, mother of Robert D. Morrison, Esq., late City Solicitor of Baltimore, an esteemed friend. She received me very kindly and hospitably entertained me. She and her daughter were both dwelling in Freiberg, but have since left.

Freiberg is beautifully situated at the beginning of the Black Forest. Its cathedral is a magnificent Gothic building; its tower is more than three hundred feet high. I ascended this tower and had a fine view of the town and country, somewhat interrupted, however, by a squall of snow.

At noon on Thursday I took cars for Frankfort-on-the-Main. We passed over a level district, at one time in sight of the steeples of Strasburg, on the other side of the Rhine, through Carlsruhe and Heidelberg, and reached Frankfort after ten P.M. Next

day I called on Rev. Dr. Hurst, professor in the Martin Institute (now professor in Drew Theological Seminary). Both he and his excellent wife gave me a cordial reception. Here I found a quiet retreat after my long, wearisome journey. The doctor showed me all possible attention, and made me feel quite at home. Dr. Hurst is a kind, genial, unassuming man, exceedingly industrious, and his literary reputation is second to that of no man in the Methodist Episcopal Church.

With the doctor as a companion and guide, I next day strolled over Frankfort to see the curiosities, and was especially interested in its large book establishments. Among the interesting objects may be named a statue of Goethe; three statues, representing Gutenberg, Faust, and their companion, Schöffer—the first printers. The Jewish quarter is interesting on account of its antique-looking buildings; and the house where the family of the Rothschilds, the great bankers of Europe, were cradled, is still shown. A window, from which Luther preached when returning from the Diet of Worms, is pointed out in the town.

Frankfort is a place of great business in United States securities, which we observed displayed from a banker's window. The population of the town is about eighty-four thousand.

I left Frankfort on Tuesday morning, March 15, at six o'clock, for Northern Germany. Dr. Hurst came down to the depot to see me off, and to furnish me with some books and letters for my journey. The morning was cold and clear, and there was some snow on the ground. We took train first for Eisenach, which we reached a little after noon. The country



through which we passed is variegated with hill and dale. From Eisenach I walked out to the Wartburg Castle, about three-fourths of a mile to the right of the depot. To this celebrated castle Luther was conducted, and protected, after the Diet at Worms, by Frederic the Wise, from May, 1521, till March, 1522. In the mean time he was engaged on the translation of the Bible.

I was in the room where he stayed. It is not large; for the most part it is weather-boarded inside; but in a place where the boards are wanting, and where there is stone, or mortar, a dark place is shown, which Luther struck with his inkstand when he threw it at the devil.

The room contains Luther's bedstead, an old-looking, common piece of furniture. There are also in the room his table, chair, book-case, stove, and metal mug. The table has iron bound around its edges to prevent its being chipped off by visitors. Luther's likeness and that of his mother hang on the wall. There is in the castle a large hall, where a musical contest was held in 1207, of which there is a large painting on the wall. There is also in the castle a large banqueting-hall. Not far from Luther's room I observed an inscription on the wall in German:

“Wer liebt nicht Weib, Wein und Gesang,  
Er ist ein Narr sein Leben lang.”

“Who loves not woman, wine, and song,  
He is a fool his whole life long.”

Wartburg Castle has two towers. It is built on a hill, from which there is a view of Eisenach and of the adjacent country to a great distance. The country

around the castle is beautifully diversified with hill and dale. The hills are covered with trees and the valleys are deep. It is one of the most charming spots I ever saw.

There was nothing in Eisenach itself of much importance. I left it in the five P.M. train for Weimar, which I reached about eight P.M. Weimar is celebrated for having been the residence of Goethe, Schiller, Herder, and Wieland. The houses in which Goethe, Schiller, and Wieland lived are two-story, and quite common. I observed two dark bronze statues of Goethe and Schiller standing on a pedestal about eight feet high. Goethe holds in his right hand a wreath; Schiller stands on his left, with a scroll in his left hand, while with his right hand he barely touches the wreath. The inscription on the pedestal is:

DEM DICHTERPAAR  
GOETHE UND SCHILLER  
DAS VATERLAND.

TO THE TWO POETS,  
GOETHE AND SCHILLER,  
BY THE FATHERLAND.

Goethe's statue is Webster-like, indicating manliness and force, while Schiller's rather indicates mildness and effeminacy. In another part of the town stands the statue of Wieland. Herder's statue stands near the town church, in which he used to preach. I visited the church, the principal attraction being a large painting of the crucifixion. I made a visit to Goethe's garden-house, not more than half a mile

from the town, across a small stream. It is a quite common-looking house, two stories high, with pyramidal roof and dormant-windows.

The population of Weimar is about fourteen thousand. In the afternoon I left Weimar for Leipzig, which I reached before night. The following day was rainy, which greatly diminished the enjoyment that was to be derived from this great book-mart,—the greatest, perhaps, in the world. There is no sign so common and so attractive in Leipzig as "*Buchhandlung*,"—Book-trade, Book-store. The number of these establishments is said to be two hundred, and the visitor might expect to find immense quantities of books in these stores, and of every variety. But he is surprised to learn upon inquiry, that the very books he wishes are not here, and that the stock of books is by no means so large as he had expected. He must leave his *order to be filled*.

I called on our consul, Rev. Mr. Kramer, now minister at Copenhagen, and handed him a letter of introduction from Dr. Hurst. He accompanied me to several of the book-stores.

Leipzig is also famous for its great university, in which are found such men as Tischendorf and Delitzsch. The population of Leipzig is about ninety thousand. The country around the town is level. In the afternoon I took cars for Halle, which I reached before night. Next morning I started through the mud for the university and the residence of Prof. Jacobi. On entering the residence of the professor I inquired if he was at home; the lady of the house replied that the professor was not, but that the *professorin* herself, the professor's wife, was. Prof. Jacobi was at Rome. I

regretted this. I handed her a letter of introduction to her husband from Dr. McClintock, which she handed to her nephew to read. Mrs. Jacobi brought out coffee and bread and butter for me; she spoke nothing but German, but pronounced it so distinctly that there was no difficulty in following her. Among other things I spoke of my visit to Palestine, in which she seemed interested. She is certainly an intellectual, highly accomplished, and noble woman, worthy of being the wife of a university professor. The residence of Prof. Jacobi was plain and rather common.

I next went to the university to hear Prof. Tholuck lecture. I found quite a large room, furnished with seats and high desks of a very common character. There were present about fifty or sixty students, prepared to take notes. At the appointed time the renowned professor entered the room and took his seat on a platform but little elevated, on which stood a reading-desk. His lecture was on the concluding part of the Sermon on the Mount. He occasionally read from various documents before him; his voice at times was indistinct, and his speech rather slow. The latter part of his lecture seemed to be extempore, and he spoke of the sublimity of Christ's teachings, and the importance of searching deeply into the Scriptures. Professor Tholuck is of medium size, has dark hair, is near-sighted and can scarcely see, and wears spectacles. He is now about seventy-two years of age, and resembles the late Dr. McCulloch, of Baltimore, more closely than any one I know. After lecturing, I was introduced to him, and I accompanied him in his walking backwards and forwards near the university. He walks several hours a day. I asked

him if he intended to come to the United States to attend the meeting of the Evangelical Alliance to be held in New York the following summer. He replied that he would like to do so but could not. I reminded him of the English proverb, that "where there is a will there is a way." He answered that his health would not allow it. I observed to him that it was a wonder that more German professors did not go to Palestine. He remarked that they had not the means.

Tholuck is one of the most remarkable, most learned, and best known of the German theologians. When a youth he was an infidel. Converted at an early age to evangelical Christianity, he has had a powerful influence in driving rationalism out of Germany.

I next visited Prof. Schlottman, who holds the position once held by Gesenius, that of Professor of Hebrew and Old Testament Literature. He is comparatively young, and has one of the most intellectual-looking heads that I ever saw. He spoke in German only. We discussed the Samaritans, pantheism, and the pronunciation of the Hebrew "*ayin*." I was deeply impressed with his intellectual character. I saw Professor Müller, but had no introduction to him.

In the afternoon, Friday, March 18, I left in the cars for Berlin by way of Wittenberg. Leaving the cars at Wittenberg Station, I went to the town, hardly three-fourths of a mile distant, on the left of the railroad. As I passed along I saw close to the road an oak-tree about two feet thick, surrounded by an iron railing, with the following inscription in German: "Dr. Martin Luther burnt in this place, on the 10th

December, 1520, the Pope's Bull of Excommunication."

In Wittenberg I visited the Schloss-Kirche in which both Luther and Melanchthon are buried. The woman who had charge of the church removed from the floor in two different places two tablets, which laid bare the simple inscriptions over the tombs of these great men. In this church Luther's ninety-five Theses against the doctrine of Indulgences were posted up on the 31st October, 1517. These Theses are now posted up on the doors in letters of bronze or some other metal. In the market-place are two bronze statues of Luther and Melanchthon. On Luther's monument is the inscription: "A strong Citadel is our God." He holds an open Bible with the inscription: "Believe the Gospel." The monument of Melanchthon contains the inscription: "To the Teacher of Germany."

A singular-looking reddish building contains the cloister in which Luther was a monk. The population of the town is about twelve thousand.

From Wittenberg I took the cars after dark for Berlin, which I reached late at night, and stopped at a hotel, "Unter-den-Linden." The morning light of the following day revealed to me the magnificence of the city I had entered. Scarcely any city of Europe makes a deeper or finer impression upon the traveler than Berlin; its wide streets crossing each other at right angles, its splendid buildings, and its vast proportions, give it an air of grandeur hardly equaled. The street "Unter-den-Linden" is about sixty-four yards wide. At the head of it is an arch, on which is a magnificent statue of a chariot and horses. Under



this arch the road to the Thier-Garten, or Zoological Gardens, passes. On this street is the magnificent University of Berlin, the king's palace, and the theatre ; and where the street widens out into a square, the Lust-Garten and the Museum. I visited the Zoological Gardens, situated in the woods, about two miles from the city. These gardens are not yet completed, and the collection of wild animals is not very large.

On the Sabbath I attended both the English and German services in one chapel. The English discourse was delivered by an American from Philadelphia ; the German, by a Methodist minister, Rev. Mr. Asher. I dined with Mr. Asher, and in the afternoon he sent a guide with me to visit the grave of Neander. We found it in the New Jerusalem Church-Yard at the end of Frederick Street. The grave is surrounded with an iron railing, and a small cypress has been planted over it. At the head of the grave stands a marble slab, six or seven feet high, containing a medallion likeness of Neander, a foot or more in diameter, in which the heavy eyebrows and the deep, sunken eyes, are plainly visible. Under the likeness is the following inscription in German :

AUGUSTUS NEANDER.  
Born January 16, 1789,  
Died July 14, 1850.  
To the Ever Memorable Brother,  
By His Sister.

“ For now we see through a glass darkly, but then face to face.”—  
1 Cor. xiii. 12.

Not far from the side of his grave is that of his sister, Johanna (Jane) Neander, died July 2, 1854.

I went away from the grave of this great and good man with sad feelings. Who that has ever read his "History of the Church" and his "Life of Christ" does not admire his profound thought and learning, and love his deep piety and candor? To us short-sighted mortals, it seems that such men should live here forever, to bless and adorn our common humanity.

In this graveyard lie the ashes of other illustrious dead, but they had not for me half the interest that I felt in Neander.

Berlin is situated on the river Spree, in the midst of a sandy plain. A hundred years ago Berlin was comparatively small; now its population may be put down at eight hundred thousand.

Monday I took cars for Potsdam. Potsdam, though originally founded by the electoral prince of Brandenburg, owes all its importance to Frederick the Great. It contains the royal palace and other objects of interest. I went through the principal parts of the palace, which contains memorials of Frederick the Great. Not far from Potsdam is Sans-Souci, where is built another palace, near which stands an old wind-mill, a memorial of Prussian justice in a case where the great Frederick himself was plaintiff. The wind-mill, standing too near the palace of the king, was an eye-sore to him; he wished to purchase it, but the owner refused to sell it. Frederick declared he would have it; "Not so long as justice reigns in Prussia," was the reply. The case went into court, and it was decided against the monarch.

In the afternoon I returned to Berlin. The soil between Potsdam and Berlin is sandy and apparently not fertile.

The following day, March 22, they were celebrating the emperor's birthday. I left about noon for Dresden, which I reached before night. Dresden is divided by the river Elbe into two parts; that on the right bank is called the "New Town," and that part on the left bank, "Old Town." While in Dresden I visited the great gallery of paintings. Among these, the painting that interested me most was the one that represents the famous discussion between Dr. Eck, the Roman Catholic champion, and Martin Luther, at Leipzig, to which the great dignitaries of the land sit listening. The figures in this great painting are as large as life.

I paid a visit to the Rev. Mr. Sawyer, of New England. He received me very kindly; from him I learned the sad intelligence of the death of Rev. Dr. McClintock, President of Drew Theological Seminary. My acquaintance with Dr. McClintock commenced more than twenty-five years ago, when he was professor in Dickinson College, and I was a student there. He was highly intellectual, accomplished, genial, kind, and marked by great simplicity of character. His industry was untiring. He combined quickness and perspicacity of intellect with depth and breadth of view. In him the Methodist Episcopal Church has lost one of her greatest men, and her most finished scholar. Never shall I cease to lament his death.

Dresden has a population of about one hundred and forty-five thousand inhabitants, and is the capital of the kingdom of Saxony. I was not greatly pleased with the city.

On the afternoon of Wednesday I left Dresden, passing through Chemnitz, a great manufacturing town, especially distinguished for its spinning operations. At

Hof I stopped four hours at the depot waiting for the departure of the next train, which left long before day. Between Dresden and Bamberg there was a large quantity of snow on the ground; but it disappeared at Bamberg. At Würzburg, having come down the Valley of the Main by rail, I took cars for Heidelberg, which I reached soon after dark. The country between Würzburg and Heidelberg is most beautiful.

Next morning I went to the old castle of the electors palatine, standing on the hill above the town and commanding a fine view of the town and country around. The old castle is partly dilapidated and overgrown with ivy. In the cellar I saw the famous wine cask, "the tun of Heidelberg." It stands in a horizontal position. I found it to be about twenty-seven feet long and twenty feet in diameter. In speaking of it, a German assured me that the cask was *empty*; which was to have been expected. Heidelberg contains a flourishing university, which more than five hundred students attend. Its theological department is rationalistic, and the students in this department are few. The population of Heidelberg is about seventeen thousand. It is beautifully situated on the river Neckar.

From Heidelberg I crossed the Rhine at Mannheim, and took the cars for Worms, to see the famous monument erected to Luther and other distinguished Reformers of the church.

Luther's monument stands in an open place near the border of the town. It was begun in 1856 and completed in 1868. The substruction, or foundation, on which the monument rests, is of blue granite, ascended by two steps, and is in the form of a quadrangle, forty feet square. The spectator who stands

in front of the monument has on the left corner of the quadrangle, on a pedestal eight feet high, of polished syenite, a bronze statue eight and a half feet high, of Frederic the Wise, Elector of Saxony. On the right corner of the quadrangle, we have a similar statue of Philip the Magnanimous, resting on a pedestal similar to the preceding. On the rear corner on the right stands Philip Melanchthon, and on the left corner John Reuchlin. Between the two corner figures, in front, there is an entrance to the platform, thirty feet wide. The three remaining sides are inclosed by three walls with pinnacles from four to five feet high, of polished syenite. From the middle of each battlement rises a figure six feet high, resting on a pedestal of syenite, seven feet high. These figures represent cities: Augsburg with the palm of peace, mourning Magdeburg, and protesting Spires. On the inside of the twenty-four pinnacles of the walls are represented the coats of arms of twenty-four cities which fought and suffered for the Reformation: 1. Braunschweig; 2. Bremen; 3. Constance; 4. Eisenach; 5. Eisleben; 6. Emden; 7. Erfurt; 8. Frankfort-on-the-Main; 9. Swabish-Hall; 10. Hamburg; 11. Heilbronn; 12. Jena; 13. Königsberg; 14. Leipzig; 15. Lindau; 16. Lübeck; 17. Marburg; 18. Memmingen; 19. Nördlingen; 20. Riga; 21. Schmalkalden; 22. Strassburg; 23. Ulm; 24. Wittenberg.

From the midst of these surrounding figures rises the Luther monument proper. Upon the four projecting corners of the richly ornamented pedestal, that is sixteen feet high, sit four champions of the Reformation: Peter Waldo, of France; John Wickliff, of England; John Huss, of Bohemia; and Savonarola, of

Italy. A colossal bronze statue of Luther, ten feet and a half high, upon a pedestal about twenty-seven feet high, crowns the whole work.

The principal pedestal consists of three parts; the lower part of polished syenite, and the other two cubes, of unequal height and breadth, are of bronze. In front, under Luther's statue, are the bold and decisive words that he uttered in the famous Diet in the city: "Here I stand, I cannot do otherwise, God help me! Amen!"

On the pedestals are various scenes from Luther's life represented, and striking passages from his works are inscribed.

The old Cathedral of Worms still stands; but the building in which the famous Diet was held has been removed. Its site was pointed out to me, not far from the cathedral. From Worms I returned to Frankfort.

Before leaving Germany, it seems proper that I should offer some reflections upon the people. The first thing that strikes an American traveler in Germany is the marked contrast between the Germans at home and the mass of those he sees in his own country. In the Fatherland he beholds so many elegant-looking, accomplished men and women, that it is not easy to recognize them as Germans. As might be expected, it is the lower classes, generally, that emigrate. Some of the finest-looking women that I have ever seen I saw in Germany and in German-speaking Switzerland; they combine fine physique with beauty of person.

The Germans are greatly distinguished for their industry and economy. They generally acquire money slowly, and take good care of what they acquire. In speaking to the Germans of my travels in Egypt and Palestine, the reply was: "*Schöne Reise, aber es kostet*



viel Geld." (*"A beautiful journey, but it costs a great deal of money."*) The expense of living is less in Germany than in any other part of Europe.

The Germans surpass the Americans in devoting themselves to special subjects, and in exhausting them. But for general culture, and for combining theory with practice, the only healthful way to develop the intellect, the Americans surpass them. Certainly, we are more practical than they are. I do not think that the masses of the Germans read as much as our people do.

The religious condition of Germany is very unsettled. Forty years ago rationalistic professors had possession of the theological chairs in nearly all the universities. Their influence was most disastrous; for with such guides as these what must the masses have become! The publication of a "Life of Christ" by the pantheist Strauss threw all Germany into a ferment, and aroused discussion on all sides. Multitudes of books were showered forth from the press on the controverted subjects, and the origin, genuineness, and authenticity of the gospels have been discussed with a thoroughness before unknown; and the results of the discussion have been altogether advantageous to Christianity, as the genuineness of the gospels and the authenticity of the history of Christ have been established with a mass of evidence—partly new—well-nigh irresistible. The Gospel of John is the principal object of attack at present on the part of some extreme rationalists, but the great weight of critical authority even among the rationalists is decidedly in favor of its genuineness.

At present the theological chairs in the universities, with hardly an exception, are filled with professors

who are evangelical. When in Berlin I was told that rationalism was regarded as scientifically dead. Consul Kramer, at Leipzig, observed to me that in that town, the seat of a great university, *all* or *nearly all* in the learned professions believe in the fundamental principles of Christianity; some of them, however, doubt the Divinity of Christ, and occasionally question the authority of some book of the Bible.

Of course there is still much rationalism among the masses. The meat has already been eaten from off the limbs of the rationalistic system by the learned, and now the masses are gnawing the bones. What Germany needs is the separation of church and state and a pure evangelical Christianity.

When the Protestant churches of Germany lost their spirituality, and when men without experimental religion were appointed by the state to officiate as ministers, what could be expected? Men, conscious of the manifestation of no Divine power in their own experience, could not easily believe in the manifestation of such power in revelation. The union of church and state is often disastrous to religion; for when people consider themselves oppressed by the state, they naturally hate the church, its ally; and from hating the church, it is easy to glide into hating Christianity itself. What a different example and results do the United States offer!

On Monday morning, March 28, I left Frankfort for Mayence. Dr. Hurst accompanied me to the depot. At Mayence I took a Rhine steamer for Cologne. The Rhine steamers are very narrow, sharp, and swift. Their engines are very powerful, having cylinders that move at the same time with the piston. Small boats

bring the passengers to and from the steamers in the stream with great expedition. We saw on our left the beautiful town of Bingen, situated in a valley close to the Rhine. At this town the most celebrated scenery on the Rhine commenced, and the river passes through a mountainous country where numerous old castles are seen on the heights on both sides of the river. The hill-sides of the Rhine are covered in many places with terraces and vines. The last scenery of any value is that of the Seven Mountains. The breadth of the Rhine is from two to three hundred yards between Mayence and Cologne.

A considerable time before reaching Coblenz, the country on the left bank of the Rhine becomes low. At Coblenz a bridge of boats extends across the river, a section of which is removed to allow the steamers to pass. Opposite to Coblenz is a lofty, celebrated citadel, Ehrenbreitstein. Coblenz is a beautiful town. Below this town the left bank of the Rhine is but little elevated above the water, and the right bank also becomes low. At Bonn the Rhine is about three hundred yards wide, and the banks low. It is said that it has been discovered that Julius Cæsar built his famous bridge over the Rhine at Bonn. I reached Cologne about dark. The passage from Mayence, a distance of one hundred and forty-one miles, had occupied about nine and a quarter hours.

I spent that night in Cologne close to its great cathedral, and left next morning at six o'clock in the cars for Brussels. The day was cold and disagreeable, and there was no fire in the car. The country through which we passed was low. We saw on the right, close to the road, Aachen, as it is there called, better known

among us as Aix-la-Chapelle. Here Charlemagne is buried. At Verviers the country is hilly. Here, in passing into Belgium, we changed cars, and our baggage was examined. I reached Brussels a little after noon.

Brussels is one of the finest cities of Europe. The French language is here spoken, and the whole cast of the town is French, a "Paris in miniature." The city contains a fine park, adjoining which are the House of Representatives and the King's Palace. We especially noticed in the Place Royal a fine equestrian statue of Godfrey of Bouillon, who led the crusaders when Jerusalem was captured from the Moslems in 1099. In front of the Hôtel de Ville, standing on one pedestal, are bronze statues of Counts Egmont and Horn, almost on the very spot where they were executed by the Duke of Alva. Brussels is especially distinguished for its fine lace. We visited the Museum of Painting, with which we were greatly interested; but we must say that by this time we had a surfeit of paintings and statuary.

The population of Brussels is about one hundred and eighty-eight thousand. After making a hasty survey of the town, we left at five P.M. for Antwerp, which we reached in about an hour. The country between Brussels and Antwerp is level. I visited the cathedral; but I had become weary of visiting cathedrals and public buildings in general. Antwerp is by no means a beautiful town; it is on the frontier of Belgium, but it is hard to say what the prevailing language is. Here I found the most miserable coffee I ever drank; it was very black, and chicory must have been its principal ingredient.

The population of Antwerp is a little over one hundred thousand. It was my intention to take a steamer from Antwerp to some port in the north of England. With this intention I made search along the wharf for a steamer bound for that region. The regular steamer between Antwerp and Hull had been taken off. I found a small, common-looking steamer, on which it was posted that it would start for Hull and Goole at twelve M. I had understood, however, that it would not really leave before one P.M. I inquired of the captain at what hour he would leave. He replied, "At twelve;" "But," said I, "you will hardly get off before one?" "You ask a question," said he, roughly, "and answer it yourself." I gave him the reason for my inquiry and answer. "Of what nationality are you?" I asked. "John Bull," was his answer. "I might have guessed that," I added. "Well," I continued, "I have met Englishmen abroad, and they have always treated me kindly; I don't see why we cannot get along together." He said he thought we could.

We left at noon on Wednesday, March 30, for Goole. Our accommodations were very poor. We passed down the Scheldt, on each side bounded by a low country. In this region as well as in other parts of Europe, wind-mills are to be seen. We saw on our right the town of Flushing; we entered the North Sea a little before sunset, and I soon found myself terribly sea-sick.

On the afternoon of the next day we entered the Humber, a very wide river. All the English coast, as far as the eye could reach, was very low. We anchored in front of Hull for about an hour, and proceeded up the river to Goole, in Yorkshire, which we reached

about seven P.M. The country along the river is low. I stopped at Goole for the night. To reach England was almost like getting home. The sound of my native tongue, and the institutions, customs, and religion of a people similar to our own were refreshing. We had for supper at our hotel warm cake-bread of wheat flour, and some ham, broiled or fried. How delicious! I had grown weary of the cold, dry bread of the continent, and was glad to find something like what I was accustomed to get at home.

Next morning, about six o'clock, the custom-house officer examined my trunk. He was strict in his examination, and made me open a box of prunes,—three or four pounds that I bought at Smyrna, which no custom-house officer anywhere on the continent had required me to open. In opening them I spilled a part of them on the ground; I was greatly annoyed at his severe scrutiny, and grumbled a great deal. At seven A.M. I left in the cars for Liverpool, which I reached about noon. The country near Goole and Liverpool is level, but the intermediate part, the middle of England, is hilly.

At Liverpool I met Mr. E. G. Johnson, of Michigan, with whom I started, in the afternoon of the day of my arrival, for Glasgow, Scotland. The country north of Liverpool is level for many miles, but on approaching the north of England it grows hilly. We reached Glasgow the same evening. Next day we visited the objects of special interest: the cemetery, in which is a statue of the famous Scotch Reformer, John Knox; the cathedral, founded by Bishop Joceline, in 1175; the public square, etc. The day was damp and foggy, and the smoke from the numerous manufacturing establish-



ments, combined with the damp atmosphere, made the place no longer endurable. Glasgow is a very large, fine city, the smoke excepted. We left on Saturday for Edinburgh, which we reached before night. It seemed rather strange that the Scotch should think so clearly amid so much smoke. This fact is clearly an argument against materialism. The change from Glasgow to Edinburgh was refreshing. It is true that Edinburgh was not entirely free from smoke; but the location itself of the city, which is built on three hills, its fine houses and monuments, its well-dressed and thrifty inhabitants, and the fame of the city, made a fine impression upon us. We visited Holyrood Palace—the castle distinguished especially in the history of Mary Queen of Scots—and Walter Scott's magnificent pyramidal monument.

On Sunday morning we attended service in St. Giles's Church, where John Knox once preached. The pulpit which he used we saw in the museum in the city.

On Monday morning we drove around "Arthur's Seat," a conspicuous hill near Edinburgh.

In the afternoon we returned to Liverpool. Next day we strolled over the town and made some purchases, and prepared to sail for New York. Liverpool is a great commercial and splendid city; but it has no street thronged like Broadway, New York. Nor have I anywhere seen such a street.

The following day, Wednesday, April 6, we went on board of a tug, and were put on the steamer "Colorado," lying in the river opposite Liverpool. About two o'clock P.M. our splendid ship started for the New World. We were delighted with the rest we were now enjoying, and with the prospect of again seeing

our native land. The weather was delightful and calm until we left the Irish coast, after which we had squalls and a rough sea most of the passage. Our ship had aboard one thousand two hundred emigrants, principally Welsh, besides cabin passengers. We had boats on deck that might have saved five or six hundred only in case of accident. It was not a very pleasant thought. On Sunday morning, April 17, we took a pilot on board. It was Easter Sunday, the day was fine and the sea was calm. I obtained permission from Captain Williams—who was very kind to me during the voyage—to preach to the emigrants. All that could, assembled in the aft part of the ship, on the upper deck. The singing upon the ocean was sublime; I announced my text, reminding them that it was Easter, and addressed them half an hour or more, perhaps.

On Monday we had a heavy fog, and our ship proceeded slowly, blowing the whistle, and at times standing still. At length the fog passed away and we entered within Sandy Hook. The sight of the American coast was cheering, and there was a feeling of security when I entered within the Hook, such as I never felt upon the ocean. Our vessel anchored in the harbor for the night. Next morning we were put ashore, and in the evening I took cars for Baltimore, and next morning, about eight o'clock, I entered the home of my mother, in Anne Arundel County, Maryland, after an absence of six months and a half.

I had not been detained on my journey a single day through sickness. The medicines I took abroad, blue mass and quinine pills, at the advice of my friend, Dr. Henry M. Wilson, of Baltimore, I brought back, having had no necessity to use them. A merciful Providence had preserved me.



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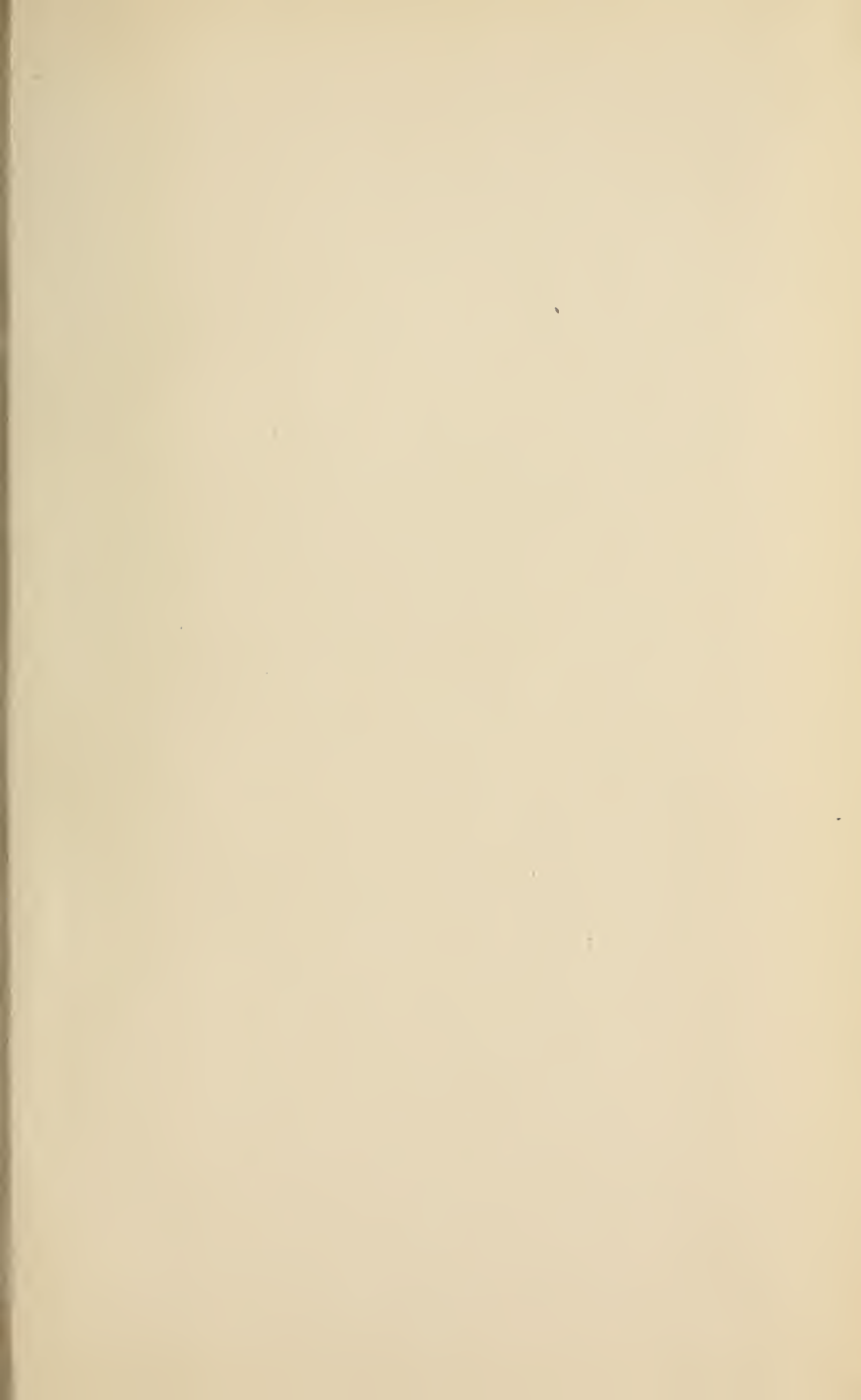
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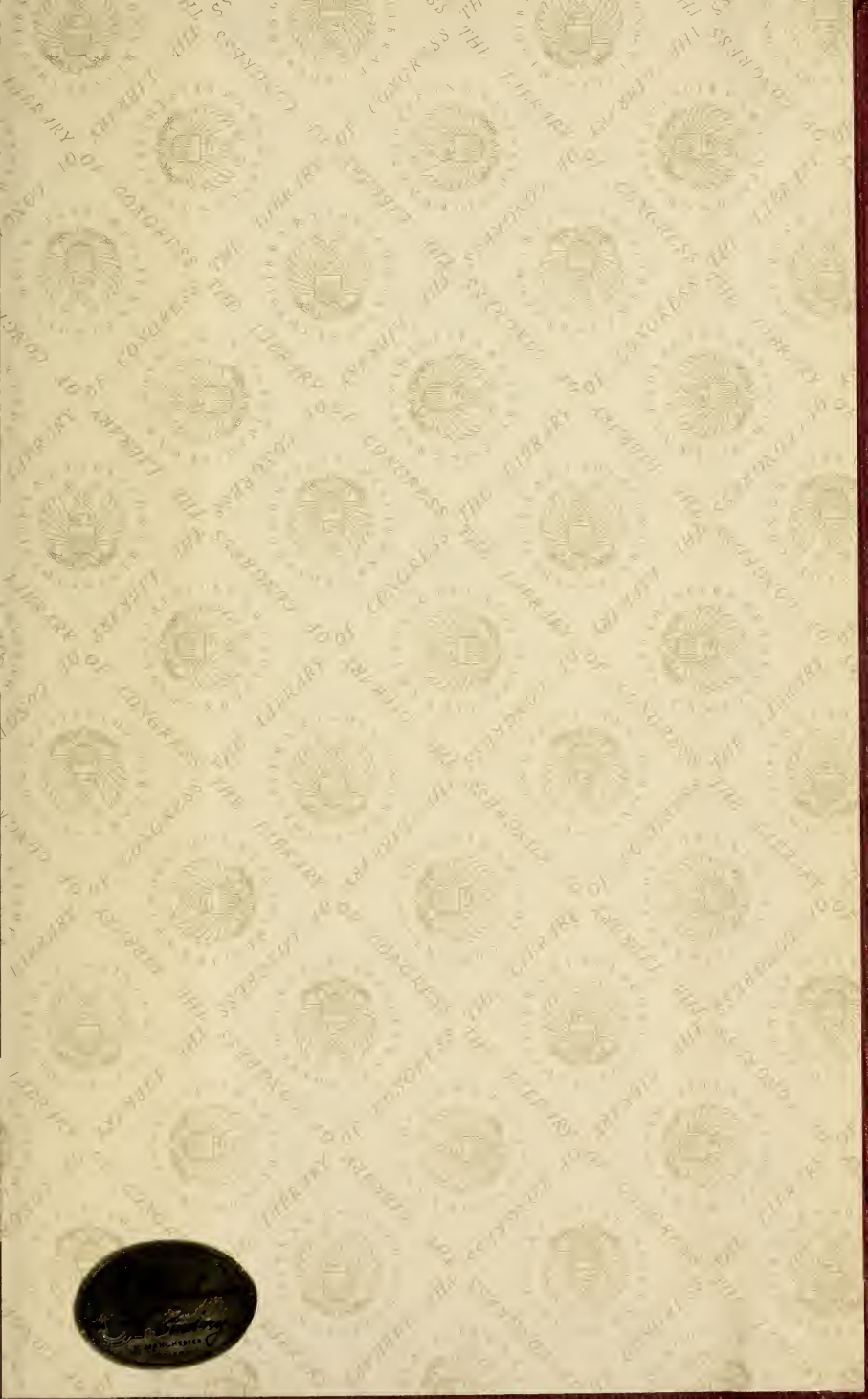




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